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The
CHRISTIAN CENTURY
A Journal of Religion

THE TREATY IS RATIFIED!

By Charles Clayton Morrison

The Doctor Finds a New Profession
By "A. B."

Dry Democrats and a New Party
By Wayne C. Williams

The Editorial Outlook for 1929
An Editorial

Fifteen Cents a Copy—January 24, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

January 24, 1929

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The Love of God in a Foot-Note

Beginning at the back of the book, like the unconscientious reader of a mystery story, I find Mr. Mitchell sounding a warning against thinking of the love of God in such terms that morality becomes mush, the sequence of cause and effect is obscured in a fog of sentiment and the moral life of man becomes a fortuitous succession on non-sequiturs. It is a valid word.

But this tension between the ideas of penalty and forgiveness, between punishment and probation, between ruthless justice and indulgent good-nature, runs all through human relations. Judges and parents have to face it, and so do men in their thought of God.

It was old Dr. Crosby—was it not?—who once rose in a Presbyterian General Assembly, when it was proposed to insert in the confession of faith a foot-note to the effect that the doctrine of the divine decrees was not to be understood in derogation of the love of God, and exclaimed with feeling: "Brethren, has it come to this, that the Presbyterian church proposes to put the love of God in a foot-note?"

There is little need for the First Reader to call any other reader's attention to the most conspicuous topic in this issue — the editorial correspondence from Washington on the eve of the ratification of the Peace Pact. It must have been an electric moment when the forty-sixth vote was recorded in the affirmative and ratification became an assured fact. Something like the signing of Magna Charta, or the Declaration of Independence.

Doubtless on those earlier historic occasions there were incredulous and cynical observers who declared in their superior wisdom that nothing would come of it, that you couldn't change a king's nature by getting his signature on a piece of parchment or create a nation by the flourish of a pen—not even so bold a flourish as that which accompanied the signature of John Hancock. Kings had always been arbitrary and always would be, no matter what they promised. Colonies had always been colonies and naturally must remain so, whatever they might say about it in excited moments.

And doubtless also there were enthusiastic ideal- ists who thought that the whole job was done when the documents were signed, and that every weed would be a rose and every goose a swan because something had been written on a paper. They learned better in time.

There were probably the same classes of minds in Washington. But perhaps there was also—yes, there surely must have been—a great company of those who understand that after a great principle has been stated and agreed to, it remains to give it practical application to concrete situations, and that this has about the same relation to a declaration of principles that building a house has to the signing of the contract .

America has signed her part of the contract for the building of the Temple of Peace. Nothing remains to be done—except to build it.

THE FIRST READER.

Contributors to This Issue

"A. B." a retired physician who prefers to remain anonymous.

WAYNE C. WILLIAMS, formerly attorney-general of Colorado. A Democrat.

JULIUS SEELYE BIXLER, professor of philosophy in Smith college; now spending a sabbatical year in Germany.

ALICE DUNBAR-NELSON was the wife of the Negro poet, Paul Lawrence Dunbar.

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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The Treaty is Ratified!

Washington, January 15.

THE SENATE of the United States today ratified the Peace Pact of Paris without reservations by a vote of 85 to 1. The votes of the nine absent senators were announced as favorable, so that the real vote stands 94 to 1. A resolution to attach a reservation was defeated by a vociferous chorus of "Noes" with only one voice raised in its favor. Today's action is a clean, clear, definitive and unambiguous commitment of the United States to the outlawry of war and the pacific settlement of all our disputes with other nations. Everything desired by the friends of the pact has been secured. The controversy with the quibblers and hairsplitters was composed by means of a report of the foreign relations committee, written by Senator Borah, reaffirming the right of self-defense, restating the Monroe doctrine, disavowing any obligation under the treaty to make war upon any nation which might in the future violate the treaty, and finally declaring that the report does not modify or change the treaty in any sense or effectuate any reservations to it. The report was merely read and filed. No motion was made to adopt it.

Within fifteen minutes of the reading of the report the vote of the senate was taken on the treaty, and its unqualified ratification was immediately cabled by Mr. Kellogg to all the governments of the world.

The treaty of perpetual peace under which war is outlawed and made an international crime now belongs to the ages! It will be ratified by every nation on the planet—thirteen of whom have already ratified it, including the government of Russia. We may expect to see the other ratifications swiftly coming in, now that the United States has completed its commitment.

What shall one say in such an hour as this? Exultant thoughts are drowned in the new sense of vast responsibility which this treaty lays upon those who have worked and prayed for the dawning of this day. The outlawry of war is the dawn of a new day, but the day itself with its labors, its duties and its immeasurable opportunities lies before us. It cannot be a day of mere exultation, of celebration, or of languorous illusions. It calls us to a thousand tasks. The Pact of Peace contains no magic potency. It will not enforce itself. It is an open door through which the peoples of the world may enter upon a new era. It is an instrument to be used, not a goal of final accomplishment. Peace must now be organized. It must be organized from the bottom up, and from the top down. The solemn treaty just ratified must become the omnipresent presupposition of all international relationships, of all international law, of all our national policies, of all our patriotism, of all our public opinion, of all our education.

Who is sufficient for these things? None of us alone is sufficient, but altogether we can, perhaps within a generation, recreate the psychology of the world so that the age-old presupposition of war as inevitable and glorious shall disappear from men's thoughts and the presupposition of peace shall be firmly established in its place. Henceforth peace and patriotism are identical. The peace-maker now becomes the patriot. No longer may the peace-maker be treated as the enemy of his government, while the militarist struts as its friend. The militarist is now his country's foe and the peace-maker the loyal patriot. Law, which has ever been on the side of the militarist, is now on the side of the peace-maker.

What this will mean in the reconstruction of national policies, in the recreation of public opinion, in the re-editing of the text books upon which the conceptions and emotional reactions of our youth are formed, in the reorienting of the message of religion and the activities of the church, and in innumerable other directions, only time and our best intelligence and devotion can disclose.

On this natal day of peace, he who loves mankind will bow his exultant head in gratitude that God has brought him to this day and will gird his loins for vigilant and unremitting service in any field where the Master of the Harvest calls him to labor.

CHARLES CLAYTON MORRISON.

Preparing America for New World Contacts

AS INDICATIVE of the changed outlook with which America today faces the world, the opening of the Los Angeles University of International Relations is of more than local significance. The new university is closely affiliated with the University of Southern California, both institutions having the same chancellor, and the two faculties being largely interchangeable. It is, however, an independent venture, built on the belief that there are enough openings in foreign service now calling for young Americans to warrant an entire school devoted to preparation for such careers. The purpose of the institution is said to be "to furnish opportunities for the training of statesmen for consular and diplomatic service, of business men for commerce and business administration, of politicians for world service, and of teachers for departments related to world affairs in colleges and universities." It is evident that the school will emphasize the economic interrelations of mankind, and will seek through furthering an enlightened type of world commerce to foster international understanding and good will. Was there more than coincidence in the fact that the chief address at the dedicatory exercises was made by Congressman Frederick M. Davenport, the able representative from New York who is the father of the bill now before congress providing for the modernizing of the state department?

Paying the College Teacher

HOW MUCH should a college teacher be paid? The study recently made of the Yale faculty led to the conclusion that any married teacher, having children in his family and paying in the neighborhood of $100 a month for the rent of his home, should receive at least $6,000 a year. Indeed, if the teacher is to live in such a way that his children may enjoy the same educational advantages which his teaching is providing for the children of others, the Yale report holds that faculty salaries should be on a scale giving full professors from $15,000 to $16,000 a year. Of course no college in the country, no matter how wealthy, pays its faculty at any such rate. The Yale scale, which is much above the average, provides from $1,000 to $2,500 for instructors; $3,000 to $4,000 for assistant professors; $4,000 to $5,000 for associate professors, and from $5,000 to $8,000 for full professors. The result, obviously, is that the college teacher must find some way to supplement his income. At Yale, it is significant to find that 66 per cent of the entire faculty is composed of men with private income independent of their salaries. Does this mean that the college must rely increasingly on the services of those fortunate inheritors who can live, at least in part, on the income secured from the efforts of others, while they embrace a career that is more hobby than profession? On the same faculty, another 25 per cent reported earning more than $1,000 a year outside the university. Does this mean that, if the teacher does not have an independent income, the college will expect him to be able to supplement his salary sufficiently to maintain his family at a respectable social level? Certainly neither supposition is calculated to increase the effectiveness or the lure of teaching. When the comparative generosity of the Yale standard is taken into account, there is much food for reflection in President Angell's warning that "plenty of competent men are quite ready to live themselves on extremely modest stipends in return for the intrinsic rewards which they find in a scholarly life. But they hesitate to subject their wives to the prospect of unremitting physical drudgery and their children to the limitation of the underprivileged in a time of general financial prosperity."

More Light on Utilities' Propaganda

TWO DISCLOSURES of methods pursued by public utilities corporations in attempting to influence the nation against government ownership deserve more than passing attention. At Washington Mrs. John D. Sherman has testified before the Federal Trade commission that during the four years 1924 to 1928, while she was president of the General Federation of Women's Clubs, that body received $80,000 from the National Electric Light association and $3,000 from the American Gas association. At the same time Mrs. Sherman herself received $600 each for 24 magazine articles. The money was paid her by an advertising agency to which she delivered the articles, but the director of public relations for the light association testified that the advertising agency was merely a go-between in the transaction. Incidentally, the electric light interests are shown to have received from the magazine in which Mrs. Sherman's articles were printed but $116 in all, which would give them a net deficit of $14,284 on the deal. Undoubtedly, however, they regarded that as a small price to pay for the privilege of maintaining such cordial relations with Mrs. Sherman and the powerful organization of which she was the head.

The Old Game in a New Guise

AT THE VERY TIME the Federal Trade commission is making these startling disclosures of the propaganda ramifications of the past, the St. Louis Post-Dispatch has uncovered a more sinister scheme on the point of starting operations. Sponsored by Mr. Martin Insull, president of the Middle West Utilities company, Colonel Robert W. Stewart, president of the Standard Oil Company of Indiana, Mr. George M. Reynolds, chairman of the board of Chicago's largest bank, and some fifty more bankers

and industrialists, the "Industrial Conservation Board" has been found occupying an entire floor in one of Chicago's newest skyscrapers, and projecting the mightiest and most unblushing campaign to stop all opposition to private ownership that any country has ever experienced. The new "board" announces eight immediate objectives, among them making every newspaper in the country commit itself in writing, and putting pressure—through the banks, according to the verbal explanation reported as given to the investigator from the Post-Dispatch—on those papers which support government ownership. All professors of economics in American universities are to be brought to Chicago "to formulate an educational plan for the grade schools, high schools and colleges." Luncheon and church clubs are to be inundated with speakers. Radio and movies are to be brought into line. And so on. Business throughout the nation is to pay one mill on each $100 of net income to finance this enterprise, so that the enormous size of the plan can be estimated. It is of interest to note that the director, a Mr. W. J. Sylvester, got his idea while working on the defunct New York Commercial. The Commercial will be remembered as the paper which sponsored Fred Marvin, of "key-man" fame.

Holds Diseases of Civilization Due to Faulty Diet

THAT FAMOUS British physician, Sir W. Arbuthnot Lane, has contributed to the New York Times a study of the diseases peculiar to civilization which directs attention once more to the faulty quality of our diet. It is literally true, according to Dr. Lane, that civilized man generally digs his grave with his teeth. And on the contrary, the diet and habits of many tribes whom we call backward are such as to produce excellent physique and remarkable longevity. Dr. Lane tells of the experience of Colonel McCarrison, of the Indian government, who during nine years of professional experience in a remote part of the Himalayas "never saw a case of dyspepsia, of gastric or duodenal ulcer, of appendicitis, of mucous colitis, or of cancer." And Dr. Ernest H. Tipper, after twenty years spent among the primitive race which inhabits Benin, West Africa, says that, with a daily average of about sixty cases, "I saw only six cases of cancer altogether . . . but not one case among those 2,000,000 people in the heart of the Niger delta." Dr. Lane then reverses the picture to tell how, during the war, Dr. Hinhede, in charge of the diet of Denmark, met an impending famine by killing a vast number of cattle and feeding to the Danish people the food and "roughage" which would ordinarily have been fed to the slain cows. Only such cows and fowls as were necessary to provide food for children were kept alive. "One would naturally expect," writes Dr. Lane, "that much gastric irritation would have resulted from the ingestion of a quantity of material that would be considered by many to be most indigestible, and consequently irritating, to the mucous membrane of the gastro-intestinal tract, but, on the contrary, the mortality was reduced to a point never previously reached, while the vigor and vitality of the people were so increased that the terribly fatal epidemic of influenza which swept through Europe left practically no mark upon the Danes."

The Howl of the Play Producers

LIKE the voice of the coyote lifted across the prairie on a still winter night, the howl of the play producer echoes on the air. The theatrical business, we are assured, is going straight to ruin. Theaters are closing their doors, not only along Broadway but along every Main street in the country. An army of actors are besieging the theatrical agencies, vainly begging for employment. Millionaires are refusing longer to furnish financial backing for plays which cannot attract an audience. Serious articles—oh, very serious indeed—are being printed in the theatrical journals to explain the causes of the debacle. It's all the fault of the radio, or the talkies, or the collapse of the boom market, or the flu, or something else over which the producer has no control. As a matter of fact, the trouble in which the theater finds itself is of its own making. Contributing to it are many causes, but of them all two in especial deserve attention. In the first place, the theater has given itself for years to the production of triangle and other plays of such a sort as can be successful only on Broadway. The country at large rejected such truck almost from the beginning. That finished the old time "road company," and threw hundreds of actors out of work. Now Broadway is fed up with the same diet, and that completes the job. In the second place, even when a good play does appear, the price of tickets is beyond the purse of the ordinary citizen. Families that once enjoyed attending the theater as often as every month must now consider carefully the expense involved in two or three trips a season. Put these two facts together and you have most of the explanation of the calamity which has befallen the American stage.

Welcome to a Long-Needed Society

WORD from New York tells of the organization of an Anti-noise society in that city. Welcome, thrice welcome, to the serried ranks of American organizations for the improvement of things in general! And may there soon be a Chicago branch! Other cities, wishing to join in this long overdue crusade, had better find out who the Mrs. Annie E. Gray, the organizer of the New York alpha chapter, is, and place themselves on her waiting list for future evangelizing. Mrs. Gray speaks of the need for quieter elevated railroads, street cars, and subways; for an end to pneumatic riveting; for the elimination

of raucous automobile horns. Most of all she declares in favor of a law which will make it possible to deal with sidewalk radio horns. We are not quite sure what method will be advocated for toning down the noises of city transportation. Until rails and car wheels are made of some other substance than steel it is hard to believe that they can be made noiseless. And something tells us that it will be some time before the construction companies, eager to get their skyscrapers up and the rents flowing into the coffers of the holding corporation, will discard riveting in favor of electric welding. But the sidewalk radio horn is one nuisance concerning which there indubitably ought to be a law. And if one law won't do the trick, then we favor a battery of them. In the list of new laws we trust that the new society will make sure that there is one which prohibits this most recent atrocity—the broadcasting of advertising slogans from an airplane. If this form of assaulting the ears is to be added to all the others which the American city now contains, then the urban insanity rate is surely due for an awesome upward leap.

Ratification, Slow But Sure

[Editoral Correspondence]

Washington, January 14.

THE SENATE DEBATE on the peace pact is dragging on. There is no issue affecting the substance of the treaty, but a few senators, led by Reed of Missouri, Moses of New Hampshire, Bingham of Connecticut and Blaine of Wisconsin, having been forced to reduce their demands to a minimum, are now blocking a vote in the hope that by the threat of long delay they can force the friends of the pact to accept their terms. They early abandoned hope of putting through a genuine reservation, which would have required the resubmission of the treaty to all its present signatories. Therefore they asked for the passage by the senate of an interpretative resolution to be transmitted by Secretary Kellogg to the other signatories together with his notification that the pact had been ratified. Mr. Kellogg disapproved of this, on the ground, so we are informed, that the matters proposed to be included in such a resolution were fully covered by his correspondence with the governments previous to the signing on August 27, and also by the pact itself.

Balked on this compromise, the obstructionists now will be satisfied with a statement in the form of a report by the foreign relations committee. Senator Borah, the chairman of the committee, was at one time willing to make such a statement, and had prepared it, but there were indications that if such a report were made the opposition would move its adoption by the senate. Thus the effect would be the same as a resolution passed by the senate. All attempts at a compromise were then abandoned, and the battle is going on. Mr. Borah seems assured that the votes requisite for ratification are available, and he declares that he will keep the treaty before the senate until it is ratified. Upon the obstructive group, therefore, rests the responsibility for delaying other legislation.

Friends of the treaty have mixed feelings about all this. Naturally they wish to see the treaty safely and speedily ratified, and without any reservation, resolution or interpretative report. At the same time, they have a secondary interest in defeating the cruiser bill, which will have the right of way as soon as the treaty is disposed of. The longer the cruiser bill is kept from the floor, the less chance it will have of being adopted at this short session; and if it is not passed before March 4 it automatically expires. Thus the friends of the treaty, assured of its ultimate passage, look with less impatience upon the present delay, cherishing the hope that the consumption of time by the obstructive tactics of the treaty's critics will enable the foes of the cruiser bill to turn the tables when that measure comes up for consideration. Such machinations are unpalatable enough to those who like straightforwardness in legislation, but the rules of the senate and the ancient habit of legislators have got to be reckoned with.

What then do the obstructionists demand? They demand that the foreign relations committee shall preface its recommendation of the peace pact by a statement saying that the right of self-defense is not impaired, that the Monroe doctrine is not infringed upon, and that no obligation to take action against a violator of the treaty is implied in the ratification of the treaty. There is no difference of opinion on the merits of any one of these points. Senator Borah's two-day speech consisted chiefly of arguments tending to show, first, that all these points were unaffected by anything in the text of the treaty, and secondly, that Mr. Kellogg's correspondence had clearly set forth the American position in regard to each of them. Thus no further statement is necessary.

Those who take this view hold that any statement by the senate would reflect upon Mr. Kellogg's handling of the negotiations, and, more seriously, would be regarded by other governments as indicating a grudging spirit in the senate's acceptance of the treaty. It is argued that the full value of this pact of peace can be achieved only by its whole-hearted ratification. And inasmuch as further statements of understanding are superfluous they ought not to be made.

The reply to all this by the Reed-Moses-Blaine group is precisely what I predicted last summer when I wrote in the British press, and in an article in The Christian Century, that the note of Sir Austen Chamberlain on behalf of the British government would become the bone of contention when the pact came before our senate. The inept and ambiguous statement by Sir Austen, declaring that there were certain regions (unspecified) in which Great Britain had a special and vital interest and in which she would not

suffer her freedom of action to be limited, furnishes the critics of the treaty with the only plausible arguments they possess. "If Great Britain believed it necessary to make a statement of her 'Monroe doctrine' why should we accept the treaty without making a statement of our Monroe doctrine?" This is the only embarrassing argument which the friends of straight-out ratification have to face. The self-defense principle was fully covered by Mr. Kellogg. Only a perverse mind can read into a treaty which renounces war any obligation to go to war against a violator of the treaty. But Sir Austen Chamberlain's ambiguous weaving of the "British Monroe doctrine" into the correspondence leading up to the pact, excites the jingoistic spirit in some of our senators who insist on matching it with a similar statement of our own doctrine.

Nor is this the worst of it. As I pointed out to many audiences and groups in England last summer, and in several articles published on that side of the water, the Chamberlain note was sure to excite mutual ill will in the discussion, and harsh recrimination if the treaty was finally damaged by a senate reservation of the Monroe doctrine. Fortunately, it now appears virtually sure that no reservation will be passed, or any form of words tending to reserve the Monroe doctrine from the operation of the pact. (A statement *reaffirming* the Monroe doctrine will not "reserve" the Monroe doctrine from the operation of the pact. The renunciation of war as an *instrument* of national policy would still apply to the Monroe doctrine policy as to every other policy). But the debate has given the anti-British mentality which still exists among us, such a chance to exploit itself as it has not had in many a day.

Senator Reed's two hour speech was the climacteric effort of the obstructive group. His entire argument was based upon the threat which Britain's far-flung empire causes to our interests. With a huge map of the world facing the senate on an easel, and with a pointer in his hand, he called attention to every coaling station and fortress owned by Great Britain anywhere in the world. "At whose heart are these guns aimed?" he cried, with powerful melodramatic voice and gesture, when describing the fortifications of the Bahamas, Jamaica, and Halifax harbor. "In five hours England could capture the Panama canal from Jamaica; in one night's time from Halifax she could raze our great coast cities. Our commerce would be at her mercy, with her coaling stations scattered over the seven seas!" For an hour he labored to build up a war psychology of fear. England reserves all these zones from this treaty, he declared, and "the mollycoddles of this country are willing to say that we shall not say that we reserve the Monroe doctrine!"

Those who are accustomed to say that war between Great Britain and the United States is "unthinkable" have clearly left Senator Reed's capacity for thinking out of account. He was able to envisage such a war and to depict its most lurid possibilities.

It has been my desire all along that the treaty might have a good long debate in the senate. My wish is surely being fulfilled, so far as length is concerned! But as for its being "good," I cannot say I am satisfied. The quibblers have the floor. The air is filled with pettifogging. The real issue is not examined as a great republic like ours has a right to expect its statesmen to examine it. No really great constructive interpretation of the treaty has yet been made. Not even Senator Borah's opening speech can rank as such a constructive interpretation. He launched into an examination of the objections to the treaty, covering self-defense, the alleged obligation to suppress a violator, and the Monroe doctrine. But these all lie outside the constructive purpose of the treaty. What the treaty itself will do, how it will become a new instrument in the hands of mankind to eradicate the war system from our international relationships, and to undermine the long established war psychology which blinds men like Reed and Blaine and Bingham and Moses and Bruce and all such to the possibilities of peace based upon international honor and the will to justice—this realistic idealism has not yet found a voice in the senate.

That Senator Borah's speech did not give it voice was not his fault. For no sooner had he started on his formal address than he found himself facing the most sweeping and relentless barrage of questions and interruptions which any man has ever encountered on the senate floor. His address, indeed, consisted chiefly of his extempore replies to these questions. For three days he matched his mind with the minds of his questioners. Listening from the gallery, and later reading from the congressional record the full report of the discussion, one is amazed at the accuracy, the consistency and adequacy of his grasp of the great subject. He was meeting the practical situation before him. And he had before him a group of men who with all their ability and experience had given, with few exceptions, only the most superficial thought to the proposal for outlawing war. Take, for example, Senator Reed's attempt at interpreting the proposal as he understood it to be conceived by Mr. S. O. Levinson, its author:

> He conceived the idea that a law ought to be passed making it a crime for any nation to go to war; that we would outlaw war just as we outlawed dueling where there is a law of superior force which can punish the duelist. He worked out a plan for amending the laws of nations so that they would declare a warring nation to be an outlaw. Then he was finally brought up against the proposition that a treaty to outlaw war would not amount to very much unless there was a constabulary to enforce the decree of law. Nevertheless he submitted his proposition. He took it over to France.

This, of course, as every reader of The Christian Century knows, is ridiculously inaccurate—the only accurate sentence in it is the last one. The senator, however, probably knew as much about the outlawry of war and the philosophy of peace which it expresses

as perhaps ninety per cent of his colleagues knew. It was against this crass ignorance on the part of the senators that Borah had to make his case. In the foreground of this ignorance there stood forth a suspicious fear—and a very reasonable fear it was—that the ratification of the treaty would carry with it certain unfavorable implications as to the cruiser bill which was waiting on a side track until the treaty was disposed of. Perhaps Senator Borah chose the more strategic course—to meet the senators on their own level instead of undertaking the superhuman job of lifting them to the level of the treaty.

There will be time enough after the treaty has been ratified for the senator from Idaho to develop the relation of the treaty to international law, to make clear that it is because of its bearing on future international law that he fights now to keep the treaty free from all the ambiguities and qualifications with which any sort of reservation would becloud it. This of course explains Secretary Kellogg's consistent and masterly effort to the same end throughout the year of negotiations. It is this juridical use to which the treaty is to be put that is the most important of its many aspects. It is a treaty, but it is more than a treaty. Being signed by every nation in the world it becomes world law. And all other world law will have to conform to it. The great task of peace henceforth, therefore, will be to condemn and nullify all laws that are inconsistent with this treaty, to create new laws which are logically and morally implicit in it, and to build and develop those institutions of international relations which this new international law of peace needs for its effective functioning.

I expected to hear Senator Walsh, of Montana, speak last week, and I feel quite sure he would have developed this constructive aspect of the peace pact. Unfortunately, however, he has been ill, and the senate has lacked the distinctive contribution which his brilliant mind would have brought to the debate.

Washington has had other peace "doings" besides the senate discussion. On Tuesday, January 8, there gathered a "Citizens conference" in protest against the passage of the cruiser bill. An all-day session, ending with a banquet at night addressed by Rabbi Heller of Cincinnati, Professor Parker Moon of Columbia university, Professor Reinhold Niebuhr of Union Theological seminary, Bishop McConnell and Mr. Everett Colby, brought out the true inwardness of the demand for more cruisers. Congressmen Hull and Huddleston and Senators Brookhart and Nye showed clearly that it is not the country's need of more defense that lies behind the bill but the ship industry's hunger for more business.

And as these lines are being written the "Cause and Cure for War" women are gathering for their annual convention, headed by that indomitable crusader for peace, Mrs. Carrie Chapman Catt. Mrs. Catt's organization presented resolutions favoring the Kellogg treaty from nearly 10,000 public meetings held in every state in the union.

C. C. M.

The Editorial Outlook for 1929

WHENEVER a new year comes round, the editorial impulse to lay out a series of articles for the twelve months ahead is almost irresistible. In times past, the opening year has been signalized in this way by The Christian Century, and our readers have received announcements of one or more series together with the names of the contributors to them. Valuable as this is, it cannot quite satisfy the ideals of a weekly journal which conceives its task in terms of reflecting and interpreting the stream of contemporary thought and events. No forecast can be made of the windings of this stream or of the obstacles, the rapids, the narrows and the open channels which will create and invite comment during the year ahead. The element of surprise, of spontaneity, is of the essence of a journal of opinion which greets its readers in regular rhythm of weekly issues—surprises no less to the editors themselves than to the readers. The program of The Christian Century cannot be diagrammed in advance. The function of such a paper is essentially contemporary, and its program has to develop *pari passu* with the emergence of events and the progress of thought. Yet the editorial attitude is not passive; it is an attitude of expectancy, albeit an expectancy which holds itself ready to be surprised by events now incalculable. At this new year moment it seems appropriate to indicate the lines along which this editorial expectancy is most keen and vivid.

Before becoming specific, however, it is important to call attention to the most immediate and pertinent fact in the present situation, namely, that we Americans live in a land and a period of unexampled economic prosperity. The relation of this fact to liberal and progressive thinking is almost self-evident. Discontent and the sense of futility in the social order are goads to progressive thinking. It is difficult to see injustices in a social order in which there is a high degree of contentment on the economic level. The assumption easily prevails that all's right with a world in which money flows freely and there is plenty of work at good wages. The average person, even the average thoughtful person, accepts a period of prosperity as an opportunity for intellectual repose. If the status quo is so comfortable, why tamper with it? Why think about it at all? Such minds, therefore, either take a rest or choose to exercise their vitality in esthetic rather than critical and reconstructive endeavor.

Liberalism, we may safely say, is in for a period of the hardest sledding it has had since before the war. This applies to every department of human interest—in the state, in the church, in social attitudes and organization, theology, and at all those points where idealism impinges upon commercial practices. The problem of liberalism in the immediate future will be

to convince people that the prosperity which they are enjoying is not due to the intrinsic virtue of the system under which they live, but to certain adventitious conditions, chief among which are the vast resources and natural advantages of this country which ought to be able to provide a high degree of prosperity at the present moment under almost any kind of social and economic system. The attempt to do this will be as unwelcome as it is difficult.

The churches, as well as the social reformers, will feel the drag of prosperity upon their gospel and their ministrations. What it means to be a Christian and what it means to be a Christian church in a money-making society, will be hard to define. When religion is surrounded by wealth and supported by it, it does not like to ask too searching questions about the ethics of the system under which the wealth is produced. Respectability and institutional success take the place of moral prophecy and spiritual insight. The line between the church and the world is blurred, if not obliterated. In church organization also it will be difficult to make changes while the present forms exhibit the appearances of success. So long as the resources are available by which our present ecclesiastical structures can maintain themselves respectably, the very law of inertia will operate to make them resist the appeal of a higher ideal.

In contemplating this atmospheric difficulty which liberal thinking must face in the new year—and perhaps for a considerable period beyond this year—The Christian Century is keenly aware of the journalistic problem which it too confronts. There will be a definite slump in liberal-mindedness. The camp followers of progress will fall away. The dilettante liberal will discover that he has no stomach for a long war; he enlisted only for a battle or two. A mood of impatience will settle down upon many minds toward a journal which insists that in spite of our prosperity there are great wrongs to be righted, great wastage in the church and the social order. Liberalism has its periods of popularity and of unpopularity. The near future will be a period of unpopularity for any journal of religious and social progress which demands reconstruction and radical departures from tradition and the established order.

The Christian Century faces such an outlook with two definite and irrevocable decisions behind us. One is that we shall not regard progress as hopeless because it is difficult. There is no good reason why the true spirit of prophecy should not be kept alive even in a piping era of material comfort. Those who are able to discern the realities on the inside of things social or ecclesiastical will have no illusions about the outside appearances. If they keep the fires of liberalism burning in their own souls they will be surprised to find how effective their testimony and service will be against the ethical wrongs sheltered behind the dazzling facade of prosperity. The Christian Century will lend all its efforts to draw such minds together in an informal but very real consciousness of solidarity, hoping thereby to make a measurable advance even in this opulent period and to be ready for the day which will surely come when conditions will reveal, not to the few only but to the many, the elements of paganism which our prosperity conceals.

The other decision was made many years ago. It was a fundamental decision. By it the course of this journal of religion has been steered to this day. Our task, we then said, is not merely to stand on the side lines and analyze and describe the actors and factors in the great game of social and religious progress; that, we then thought, and still think, is the fallacy which explains the moral impotence of modern science. It shows itself in many a sociologist's attitude and method. But our task, we long ago decided, is to be an actor in this vast game, to be a factor, however humble, in determining the outcome of the struggle. If our readers sometimes miss in these pages that cool, disinterested objectivity which would characterize, let us say, a sociological description made from a detached point of view, the explanation probably is that we are not writing from the grandstand but from the arena, and that what we write is not a description merely for the sake of the onlookers; it is rather our contribution to the winning of the struggle. In other words, The Christian Century will never be content to act as a mere mirror of the battle which heroes wage; it insists upon taking its own part in the battle itself; and it does so with the hope and a prayer that its effort may affect, however faintly, the outcome. If this is not journalism, our critics may make the most of it.

What, then, are likely to be some of the outstanding themes which will engage both editors and readers in the year ahead?

Christian unity will surely be one. Its difficulty in a prosperous country, able to support the present enormously wasteful and inadequate denominational system, is apparent. Perhaps the ecclesiastical mind will be quite unable to perceive the hollowness of much churchly success so long as the money is so easily available to keep the mechanism running. But over against the illusion of appearances there has developed during the past two decades a body of Christian idealism which demands a more organic expression of the fundamental but hardly visible catholicity of Protestantism than our denominational systems can allow. This idealism will not be easily dissipated by the apparent success of denominations made possible by the availability of great wealth. It dwells in the hearts of men and women whose sophisticated eyes penetrate through the annual show of statistics of church membership, through the vast investments in new church buildings, and through the reports of budgets for denominational enterprises. They see the ethical and spiritual confusion which this institutional affluence so bravely tries to conceal.

The worldwide movement of Christian missions is destined, we believe, to present itself in new aspects to all thoughtful men and women during the new

year. The assumptions upon which the missionary enterprise was projected a century and a half ago have come under the most searching challenge during the past decade. The critical mind is growing more and more bold in asking: Is foreign missions a survival enterprise, holding over by sheer momentum into an era in which its original presuppositions have been largely discredited? This radical question is being asked far more generally, not alone without but within the church, than most church leaders suspect. If we had no missionary enterprise on our hands today, would modern Christianity project one? If so, how would it differ from the enterprise we have received from the hands of the fathers? Is it possible for the modern church with its divided testimony to offset in eastern lands the total effect of the impact of western commercialism and imperialism upon the eastern mind? Does the missionary motive possess the supremely spiritual character which has been imputed to it by missionary propaganda at home? What is to be said of the ecclesiastical secretariat which our denominations are creating for the administration and promotion of the missionary enterprise?

Questions like these, selected at random, are set down here not wantonly, but because they vividly disclose a considerable body of real though hardly articulate skepticism which Christian Century readers, as well as probable events, will thrust upon our consideration during the new year.

What shall we do in church? Strange as it may seem, we have here a question of major importance, upon which The Christian Century receives more communications, perhaps, than upon any other. Protestantism does not know what it goes to church for. Various groups give various answers. Few groups give the same answer that their fathers gave, and where they do they cannot hide the uncertainty of their own conviction. Instruction, neighborly fellowship, worship — these are the theoretical motives which in varying emphases are supposed to actuate communicants to meet together on Sunday mornings, to which is added an innocuous touch of pleasant entertainment as a harmless concession to human nature. But in modern urban society the instruction, the social fellowship and the entertainment are available in multitudinous forms quite apart from the church. Thus worship seems to be left standing alone as the distinctive function of a church congregation. But Protestantism has never learned how to worship—that is to say, to worship in the conviction that the act of worship is in itself a creative event, effecting something which, without it, would not come to pass. The movement toward ritual, the building of Gothic churches, and other tokens, are expressions of a conscious demand in Protestantism for the investment of worship with a new and richer content. Is this a valid demand? Does it represent failure and reaction, or does it mark the entrance of Protestantism upon a new stage of spiritual progress? Upon these questions we hope to make a contribution in the year that is now opening, even if we cannot expect to settle them.

A new problem for Christianity has been quietly emerging during the past decade. For the first time in history the Christian community is having to face the question of its relation to the Jewish community. Reform Judaism is rapidly growing, the number of Jews in positions of great influence—economic and intellectual—is swiftly increasing, and the friendly contacts between Jews and Christians are multiplying beyond computation. As a result, the whole problem of the relation of the two faiths has been thrown into bold relief. Is there a reasonable hope of rapprochement between a racial group whose culture is drawn from the Old Testament, and one whose culture is drawn from both Old and New Testaments? The traditional cut-and-dried program of proselytizing the Jew to the Protestant church no longer makes its appeal to sensitive Protestants. The harm caused by the resentment which it creates among sensitive Jews far outweighs the scant success of such efforts. Is there hope for any more vital fellowship than one of mutual respect between two groups whose respective spiritual cultures stand now impervious to each others' influence? The signs of today promise that this question will demand a searching consideration.

What, too, of the Roman Catholic question? The United States has just passed through a national election where for the first time in our history a religious issue dominated the campaign. The Christian Century's part in the campaign consisted, so far as the so called religious issue was concerned, in defending against the charge of bigotry any citizen who in good conscience in casting his vote took into account the fact that Governor Smith was a Roman Catholic. The campaign is past, but the issue is not dead. Manifestly in the heat of a campaign it could hardly be debated on its merits. It is our purpose to revive the question in the months ahead under conditions which will afford ample opportunity for both Catholics and non-Catholics to state their respective positions.

Space will not allow the elaboration of other themes. Some of them can only be mentioned. In what direction is modern theology moving? Should religion stand in fear of the behavioristic psychology? Is Christ becoming more a name and less a power? Do we need many small churches or fewer and larger ones? Is a Christian solution of the black and white problem possible? The great achievement of Christian unity in Canada—how is it getting on? We purpose to keep the American church informed of this movement as the most significant achievement in organic unity in modern times. Does Mussolini's Italy represent reaction from or progress toward democracy? Is our form of democracy the final word in government? Almost at random we have plucked as it were from the air a few of the most urgent questions which it seems certain will engage the public mind and therefore the editorial mind during the coming year. No mention is made of prohibition and the

web of problems with which it is interwoven. Our readers know without being told what our part will be in the great test to which the eighteenth amendment and the Volstead law will surely be subjected in the coming year and in the two or three years following.

It remains, however, to say a word concerning the new phase of the peace movement upon which we shall enter with the ratification of the pact of Paris. If we may assume now, without undue optimism, that the senate is about to ratify the pact, and that the other parliaments will follow suit immediately thereafter, we are safe in promising our readers the most inspiring discussion of world peace in which we have ever participated. We must not pause to express any word of congratulation to the great body of Christian Century readers on the international miracle which, chiefly through their activity, was wrought in the year 1928. Here was an indisputable demonstration of what we mean when we write of the solidarity of a body of opinion such as The Christian Century creates in its nation-wide and international constituency. It was the readers of The Christian Century who made the outlawry of war a reality. That fact history will not dispute. But the whole structure of peace has yet to be erected on the foundation of this treaty which makes war a crime. What are the next steps after the treaty has become law? A widening vista opens up before us. Great problems—perhaps great controversies—await us. The year ahead will bring them to us, and our readers will not doubt that we shall give our best to their solution.

We hope this attempt at thinking out loud concerning the events and issues which await us, editors and readers, in the new year, may not be interpreted as a brash attempt at prophecy, but as a friendly meeting of minds in reverent anticipation of a future whose reality can be known only to Him in whose keeping are all our days—both those that have gone by and those that come toward us on swift and stealthy feet.

Finding the Christian Way of Life

THERE ARE MOMENTS in the development of thought upon crucial aspects of religion, or any other commanding topic of human interest, when it is profitable to recognize the existence of questions for which no adequate and assured answer is yet available. The statement of a problem is a necessary preliminary to its solution. A world which is weary of theological bickering, impatient of metaphysical subtleties labeled religion, and which maintains only a waning and indifferent loyalty to sects distinguished by no other marks than their diverse doctrines, is turning hopefully to a new formula which sounds simple, promises unity, and fits the practical temper of the age. "Christianity is a way of life." Thus is the Gordian knot of doctrinal controversy cut with a single sweeping stroke. If Christianity is a way of ordering the concrete business of living, or a set of practical attitudes leading to socially beneficial conduct, obviously there is little point in quarreling about most of the matters which constitute the bulk of the creeds, or about the forms in which the church organizes itself, or the sacraments by which it symbolizes its faith and applies the means of grace to the object of attaining salvation.

There is so much of truth and of promise in this simple and objective statement of the nature of Christianity that it deserves respectful consideration. Perhaps it deserves complete acceptance. But it must not be accepted merely because it sounds simple, or upon the assumption that all reasonable persons can easily agree upon it. The questions raised by this proposed definition of Christianity are many and intricate.

The first and most evident of these difficulties grows out of the fact that the proposal to scrap theology, or at least to ignore theological differences, on the ground that they are not central to Christianity, is a proposal which itself has theological implications. To be thoroughly tolerant of divergent theories of Christianity and divergent statements of it, is possible only on the theory that these are relatively unimportant. The opinion, for example, that the differences between any of the historical forms of theology are inconsequential implies a theology as definite as any of them. But to those who hold that Christianity is a system of absolute truth, that it is the sole way of salvation through grace conditioned upon the acceptance of a faith which can be stated in propositions, that it is a redemption religion involving sacraments and revealed truth, the proposal to formulate it wholly in terms of a "way of life" must, of necessity, seem objectionably humanistic. If the advocates of this solving formula mean to read into it a sort of generalized Protestant orthodoxy, it may escape this objection, but only at the price of losing the pragmatic appeal and sacrificing even the appearance of universal acceptability.

Moreover, even if Christianity is a way of life, there is not yet any general agreement among Christian people as to the method by which the content of that way is to be determined. Here is the basic question in present-day ethical theory; and the more completely problems of conduct come to dominate the field of religious discussion, the more unavoidable does that question become for those who undertake to define religion or to be leaders in religious activity. By what criteria is one to decide what is the good way of life? By exegesis or by experiment? Does it rest upon authority or upon experience? If upon authority, what authority—the whole New Testament, or the words ascribed to Jesus in the New Testament, or the teaching of Jesus as reconstructed after allowance and correction have been made for the bias and errors, if any, of those who reported

them? If upon experience, whose experience—that of each individual for himself, or of the Christian community (the church), or the total body of human experience, so far as available, as checked and studied by psychological and sociological science?

Shall one say, with a recent idealist, that the ethical quality of conduct is dependent upon an unlearned and intuitive apprehension of the quality of motives and has nothing to do with consequences? Or with the conservative authoritarian that Christian righteousness cor in obedience to the revealed and recorded commands of God and has for its goal the attainment of blessedness in another life rather than happiness in this? Or with the exponents of the so-called "new morality"—new not in content so much as in method—that the right way of life is to be determined by the scientific study of human behavior in the light of its observable consequences?

There are not merely planes of cleavage, but deep gulfs and chasms between these methods of determining what is that way of life which enlightened and Christian men ought to follow. Can the scientific study of conduct with reference to its consequences be relied upon to produce a Christian way of life? Or may it conceivably give its approval to one which is good in its results, but not Christian? Or may a revealed and authoritative way of life turn out to be Christian, but not good?

Even before the question of method and criterion is answered, though logically coming after it, arises the concrete and urgent question, What is the actual and specific way of life which is entitled to be called Christian? Is it the life of John D. Rockefeller, or of Bill Simpson? Both are acclaimed as Christian men, yet there is as much difference between their ways of life as there is between the doctrines of any two theologians who could be mentioned. Will the Christian way of life include the virtues of thrift, prosperity, philanthropy, patriotism, maintenance of the social institutions which civilization has produced and religion has accredited, or will it reject institutionalism, repudiate nationalism, reconstruct the family idea, give up private property? These are the extremes. There are a thousand intermediate variants. Can social radicals and social conservatives get together upon a common definition of a Christian way of life any more easily than theological radicals and theological conservatives can get together upon a common statement of Christianity as a system of doctrines? Did Jesus leave, or intend to leave, any code of conduct, and if so, what did it include?

Or can there be agreement upon some generalized and undefined "spirit of Jesus" as furnishing both the norm and the inspiration for Christian attitudes, leaving each individual to determine for himself both the method to be followed in forming ethical judgments in concrete situations and the specific content of the code? Such an agreement would produce no more uniformity in ways of life than agreement to derive all doctrines from "the Bible and the Bible alone" has produced in the field of Protestant theology.

As a short-cut to unity among all professing Christians, the formula, "Christianity is a way of life," breaks down the moment it begins to be taken seriously. But one merit that it has which is of incalculable value is that it will shortly bring into the center of attention those questions of individual and social morality in which men are vitally interested and upon which the issues of life depend. These have too long been obscured by controversies in which most men have only a traditional and lukewarm interest. It may be that the transfer of attention to this field will not send peace upon earth, but a sword; but if so, it will be a fight upon a field where there is something worth fighting for.

In the new alignment of Christian forces which will be precipitated by putting the emphasis upon these questions, there will be prophets going on before, and a central mass of respectable conformists to whatever code has won general acceptance, and laggards who do not yet receive what the majority have received. The prophets must have free voice, even if some of them are mistaken. There must be vigor in promoting the embodiment of those ways of life which win the approval of the responsible leaders and the thinking masses of Christian people. There must be a courageous facing of both the theoretical and the practical problems involved in finding those ways of life which contribute most to the enrichment and ennobling of human life. But there must be no new "quicumque vult," no revival of exclusiveness and divisiveness. Surely the church ought to have learned, through the bitter experience of its long centuries of theological controversy, something which will enable it to approach in a more Christian spirit the no less difficult task of finding the Christian way of life.

VERSE

Meditation in St. Mary's

DO gold-tongued candles comfort Thee
Who tasted darkness on a tree?
Can altar lilies drain
Thy side of pain?
Does perfumed prayer
Thy hands repair,
Or swiftly taken bread
Ease Thy thorned head, Jesu?

GERTRUDE DUBOIS.

Heaven

HOW I bear that days and nights should go
All intricate with beauty; laden so
I feel divinity I do not know?
Sometimes I wonder: May not heaven be
To come on beauty unexpectedly?

ELINOR LENNEN.

The Doctor Finds a New Profession

By A. B.

WHEN I followed an early bias and began the study of medicine and surgery, my preceptor repeated to me the old saying that the practice of medicine is an elegant profession, but a very poor trade. My observation is that any well-equipped, capable and energetic doctor may obtain adequate recompense in a money way for his labors, and that he may find great satisfaction in his professional achievements. This is particularly true of the surgeon or specialist. At the same time I believe that the man in general practice may find in addition a deep and abiding joy in that intimate and happy relation of understanding and trust which comes to exist between himself and the families under his care—parents and children and children's children.

In my own case it is the extra-medical relations and experiences which constitute my pleasantest memories; and to have comforted and encouraged and set straight certain men and women who needed help has brought to me many of my durable satisfactions. The contact may be brief. I once gave a young man a casual invitation to call and see me. He came. He talked. He told me about his home and his parents; about his girl, and showed me her picture—a queenly little thing she was—and then he rambled on through various autobiological observations for four mortal hours, while I sat tormented with drowsiness and nervous fatigue. But when he took my hand a half after midnight and said that this was the first talk he had had since leaving Ireland four years ago, I understood what it had meant to the lonely lad.

Announcing a New Profession

Having arrived at the point where I could no longer carry on the activities nor bear the responsibilities of practice, and being persuaded that I had a mission to help people, I determined to offer my services as adviser. Accordingly I prepared and sent out in a conservative way the following announcement:

> Believing that some men and women are burdened and anxious and need help in meeting perplexing personal problems
>
> Dr. A. B.
>
> retired from general practice, offers not medical advice but friendly counsel for those who desire it.
>
> By Appointment Only

The question of accepting a fee troubled me for a time. Professional friends said that I would get nowhere unless I charged for my services, and one of them urged me to take the money, even if I gave it away the next day. But I felt that since, taken as a whole, my own life had been a singularly fortunate and happy one, I desired to make this service to others a sort of thank offering; so I just wrote on the corner of the cards, "No fees," and let it go at that.

How do I get my clients? I make no particular effort to find them, going somewhat on the theory that people will find the pathway to my door if I have something worth while to offer them. Former associates in social work and certain clergymen of my acquaintance refer cases to me; and they thoughtfully refrain from sending psychopaths or rounders. A few persons have needed medical or surgical care, and I have put them in the way of getting it from competent physicians. One or two have tried to borrow money from me, but I do not hold it against them, poor souls.

Prepared to Talk

Nearly all of those who seek interviews are straightforward in their desire to find a way out of perplexities. There may come a young smarty or an intellect-proud individual who only wishes to ask teasing questions. Both are sciolists, neither is sincere, and all such had better go elsewhere to sharpen their claws. But the majority of the men and women come prepared to unburden themselves. It is as if they said to themselves: Well, if this man is anything like what I hope he is, I certainly am going to *tell* him. And they tell. Usually in the early stages of a first meeting I have only to listen, putting on that "fine bedside manner," which every family doctor is supposed to possess. For me it is relatively easy to maintain a sympathetic attitude; what I pray for is an understanding heart.

What do they talk about? Oh, almost anything. Fear, love, animosities, incompatibilities, sense of ill-usage, discouragements, disappointments, futilities, sins, sorrows and bereavements. Loneliness; no one to talk to; relatives who do not understand; friends and acquaintances who cannot be trusted. A wise old lawyer once told me that when a man came in saying that there were two or three things to talk about he always inquired for the third thing, because probably the other two were unimportant. But I find that I cannot ignore number one and number two, although it may turn out that number three is the crux of the whole matter. In an atmosphere of leisure we are apt to get at the true inwardness of things.

Sooner or Later—Sex

From the psychological standpoint, and especially in the light of the newer psychology as set forth in the studies of Adler, Freud, Janet, Jones, Jung, Rank and the rest of them, one observes that the whole 57 varieties of us run pretty true to form in instincts, emotions and impulses. Sooner or later the subject of sex appears in our conferences, ranging all the way from advice-to-the-lovelorn sentiment to the profounder stirrings and revealments of true Freudian "sex." Marriage and birth control come up for dis-

cussion, but thus far not companionate marriage or any other form of irregular union. I hear both about the happy home that is desired and about the unhappy home as it exists.

Ordinarily a client comes in with a single problem in mind, and one or two conferences may suffice to reach a solution of it or at least a conclusion regarding it. Ofttimes, however, we have to dig down and find out what is the individual's philosophy of life, and this naturally leads to the subject of religious belief and experience. It is in this realm of religion that I expend my most anxious thought, for I realize that no preachment of mine will be of value to another unless I myself ring true in belief and conduct.

Religious Difficulties

In the field of religious belief and practice the chief complaints are (a) that church-going has been tiresome and meaningless; (b) that the Bible has grown stale and the reading of it profitless; and (c) that it is doubted whether prayer is either heard or answered. All I can say about church attendance is that a host of people are helped by it, and that I am glad that I have stuck by the church right straight through.

As for the Bible, I suggest a real study of it, for the purpose of discovering how God revealed himself through the hearts and minds of men and women who sought to know him, and in particular through the life and words and character of Jesus. "The elemental needs of man's spirit for peace, stability, comfort, and divine Saviorhood; the meaning of temptation, sin, remorse, penitence, pardon and reconciliation with God; the basic virtues of honesty, sincerity, courage, charity, magnanimity, love, the great hopes of a kingdom of righteousness here on earth and of life hereafter—these are fundamental matters in scripture, and in scripture they are always gotten at by way of actual experience and they cannot in any other way be understood."

Telling another person how to pray presents a difficult problem, but I say something like this: Do not ask for "things." Search your heart for what you really desire and search your soul to make sure that what you desire is worthy of you; then pray to God, and your prayer will be heard. This applies to matters which affect your inner, spiritual life, such as faith, love, duty and character. Begin with one petition and add others later. If you regularly pray in this manner, your prayers will be answered.

Let me add that I heartily believe that religion may "take the form of convincing personal experiences, and peace and comfort, lifting of intolerable burdens, sense of security, relief from perplexity, active fighting for God and righteousness and, ultimately, a fine sense of merging into the eternal."

When I began this article it was in the back of my head to suggest that there were men and women who, having achieved success and attained to leisure, might desire to take up the work of an adviser. A friend and I have decided that the requirements are not great: experience, a fair fund of common sense, the spirit of consecration, somewhat of humility of mind, and personality. Not the personality of mere winsomeness, but that based on character. And may God add his blessing thereto, as the preachers are accustomed to say.

Dry Democrats and a New Party

By Wayne C. Williams

HAS the Democratic party a future? Who will lead it—Smith, McAdoo, or some new leader? Will the dry democrats return and cooperate with the Smith democrats? Will the Smith democrats let them come back into the party fold? These questions are to be answered in the light of a presidential election that gave the republicans an overwhelming victory. Where does a six-million republican majority leave the democratic party and where does it leave the brilliant, erstwhile leader of the party in the last campaign?

The first and usual assumption is that the leader of a defeated party is a "dead one," especially if he leads on a hand-made issue of his own choosing. Too often defeat has meant that the titular leader in the conflict must yield the party banner, give up party control and be "down and out." In the case of Al Smith this is a vain and foolish assumption—Smith holds the machinery of the democratic party in his hands and, what is infinitely more important, he can continue to hold it, and what is even more significant, he intends to hold it. He has no thought of yielding control to any other group or person. We must begin with this fundamental fact, never to be overlooked, that Smith is in the saddle and can stay there as long as he wants to.

Smith in the Saddle

This theory that Smith will be an easy man to oust from party leadership is based on wrong premises and really does not have much sound political history to back it up. Smith showed his mettle in the campaign for delegates to Houston, when he and his group showed the keenest mastery of politics manifested in a generation. Never was a party taken in more easily and completely than the democrats—

and especially the southerners—at Houston. The campaign following placed all the party machinery in Smith's hands. Moreover, Smith is not a weakling, a soft-hearted, forgiving, easy boss. There is nothing "mushy" about him or his leadership. Those opponents who think he is this sort of a man have a stunning surprise in store for them. Smith is grim, determined, implacable and he can, on occasion, be ruthless. He and his advisors know precisely when to cajole and smooth out bad wrinkles and when to crush and destroy, or ride roughshod over a hostile group in a convention.

There is nothing accidental in the rise of Smith to party power and supreme control. True, the spectacle is amazing, for ten years ago, just before the election of that year, Smith was merely a Tammany legislator, nominated on a "long chance" for governor by his party and hoping against hope for a turn in the wheel of fate that would land him at Albany —with Charlie Murphy to "advise" him. Today he holds the democratic party in the hollow of his hand.

The Rise of Smith

Follow his course: In 1920 at San Francisco we find Smith receiving over 400 votes for President, nearly half of the convention. At New York in 1924 we find him receiving 367 votes—again the favorite, and the choice of all elements not for his great rival, McAdoo. After three weeks of bitter deadlock Smith emerged from that convention a loser, but a national figure and fresh and ready for a bigger fight in 1928. McAdoo had 700 votes in New York, he held the leadership of the party, but this does not seem to have daunted Smith in the slightest. McAdoo withdrew from further contending for the presidential leadership and called for party harmony. Did Smith withdraw? No coyness, no undue reticence there; Smith continued in the fight, calmly went on bagging delegates and turned up at Houston with 800 out of a thousand, all safely tied and labeled for him. His managers ran the convention as if it were composed of a lot of schoolboys; they held all the reins in their hands.

But this is only half the picture. Control of the party machinery—powerful as that is—would not of itself perpetuate Smith-Tammany control if there were not one other thing in Smith's favor: his overwhelming personal popularity with his followers. Make no mistake about it, here is hero worship in capital letters; here is idolization that cannot be laughed off or dismissed idly. It is the greatest personal popularity since the days of Bryan and in some parts of the country and among some alien groups it equals or surpasses the adoration given Bryan by the warmest admirers of the late commoner.

Let history answer then as to the relation between personal following and control of the democratic party. Did Bryan lose control or leadership? From that historic day in 1896 at Chicago when the young, eloquent, black-haired Nebraskan sprang to the platform in the debate on silver and swept the convention off its feet to the last final moment when he lay down to sleep in Dayton, Tennessee, he was a mighty factor to be reckoned with. He held his power for two more nominations, two more defeats, and he never fully lost his grip on the party or on his followers.

Where Are the Dry Democrats Left?

Bryan had no machine, no Tammany behind him. He and his followers, taken as a group, were singularly deficient in organization and machine methods. Of course, this shows how strong, masterful and compelling was the Bryan leadership, but it also suggests the likelihood, indeed certainty of the continuation of a Smith leadership. Smith can summon trained political cohorts on a moment's notice to go into primaries and caucuses and conventions and they "know the game" as the Bryan forces never did and never can know it. How then can Smith be ousted from party leadership in four or eight years? It cannot be done if Smith chooses to retain control.

Where does this leave us then in the national presidential political fight of 1932? More pointedly, where does it leave the dry democrats of the nation? There are about two million dry democrats in the north, three-fourths of whom refused to support Smith. The number in the border states and in the south is even greater, far greater. These democrats are against Smith "on conviction," and they are against him permanently. Many of them have said before the public that so long as the democratic party is controlled and led by Smith and his wet program they must refuse to cooperate with it. Set this down as certainty number two, the first being Smith's certain control of the party in the next four or eight years.

Those who propose a return of dry democrats to Smith and his wet program do not understand the depth of conviction on prohibition. With the drys, prohibition is a part of their religion and to call them "fanatics," harboring "a damnable affliction" is to intensify their devotion to their cause. They feel about prohibition very much as the early abolitionists felt about human slavery and they have genuine arguments to support their feelings. It is to them a great, overshadowing, moral issue that cannot be evaded or compromised or sidetracked. It is a matter of the future moral welfare of America—decidedly not a subject for political compromise. Therefore, it may be set down as certain that the dry democrats of America, taken as a group, will not return to the democratic party nor cooperate with it so long as it favors a return to the lawful sale of liquor in this country, to pre-Volstead days.

The Dilemma

These democrats must either rejoin the party and smother their convictions, or join the republicans, or form a new, dry liberal party, or stay at home. They

need not try to fight for party control for they cannot win. Even if they did win, it would be only to split off Smith's followers, who showed in New York elections that they could not be counted on to cooperate heartily with the democrats in a national campaign if their favorite did not head the ticket.

The suggestion arises that maybe Smith will drop liquor and then all the wandering ones can come home and sit about the party fireside in a happy reunion. The suggestion may be dismissed at once. Smith's strength with his own group lies largely in espousing the cause of liquor. Smith is a new and unreckoned factor in American politics with whom we must henceforth deal for many political moons. He has a new type of followers and is holding them by a new battle-cry. It is something more than mere appeal to their thirst for liquor, powerful as that is. Smith holds the foreign-born groups in America in the hollow of his hand and, holding them, he retains control of his party. Smith is the ideal of the man from continental Europe; he has given this polyglot group a new battle cry; he is their voice, their hope, their champion. This vast, inarticulate, largely un-Americanized group have at last found themselves mirrored and their hopes portrayed in the new voice, the mannerisms, the career and lineage of Al Smith.

Smith and the Foreign-Born

These groups are just as determined to dominate America as any other group has ever been. They firmly and with sincere conviction believe that their continental ideas and habits and modes of living should become dominant in America, should be worked out in American laws, customs and institutions, and should be grafted on to the forms of a democratic society. Smith is the first national leader who openly encourages their hopes and voices their aims and aspirations; the first to proclaim that "the sidewalks of New York" must triumph over "Main street." Indeed that was what the recent battle amounted to, in some of its most serious aspects. "Main street" triumphed this time, but another battle is coming.

Will Hoover furnish a party hope for the dry democrats? A real prospect lies here, for in the president-elect we have a new type of leadership, with experience, constructive and with realizable ideals, and broad humanitarianism. He goes in untrammeled, owing nobody anything, having won a nomination and election without the aid of the "old guard" or any other one group. With his forward-looking ideas about the abolition of poverty and the necessity of making life comfortable and happy for all classes he might hold the broader liberals for four or eight years. Events control here.

The Call for a New Party

The dry democrats of America must be prepared either to become republicans, or to accept the Smith leadership and go in for a wet policy and program, or to form a new, dry liberal party. There now seem to be no other choices. Their main hope would seem to lie in the formation of a new party, for the platform and policies of Smith so radically changed and upset old time democratic traditions on tariff, finance and other time-honored democratic principles that a Jacksonian would hardly recognize his party in its new Tammany-Raskob trimmings.

The call, then, is for a new party. The call comes to the Bryan-McAdoo elements who can no longer follow a Smith-wet program and be true to their inmost convictions. A new liberalism must arise out of the wrenched, shifting policies forced upon democracy in the recent campaign. We are at 1854 and '56 again. The greatest moral issue since slavery has again split a historic party, and may have killed it, so that from its ashes can rise a new party to express once more the hopes and the visions of men.

Studying Keyserling at Home

By Julius Seelye Bixler

IF A MAN tours the world merely to find the way to his own soul, if he observes alien cultures merely to watch their effect on his own inner life, if he calls his school a "school of wisdom" in contrast to others which give only knowledge, if he refuses to meet socially a man with whom he disagrees, and if he charges for each of his American lectures a fee nearly equal to the year's salary of an instructor —shall we say that he is too overbearing to be interesting or merely that he is an honest person who is unwilling to let the conventions set by others interfere with his own self-development? Both adjectives apply to Count Hermann Keyserling. He is undoubtedly overbearing and he is also spiritually honest.

The relation of these two qualities to each other is best understood in the light of his own philosophy. Keyserling believes that the spirit of the universe lives in an unique way in each individual. A man's first aim, then, should be to make himself a worthy representative of this larger life. He must be independent to the point of complete indifference to the opinions of others. Truth lies in himself, in his own soul's contact with the sources of its being. As an individual he is a symbol of that which is universal. Yet he will find, as the greatest mystics have found before him, that in striving for his own spiritual perfection he

not cutting himself off from his fellows, but pursuing the only course which can actually make him of value to them. Emerson meant this when he said that little souls pay the world with what they do, great souls with what they are. Jesus himself taught it, Keyserling claims, when he combined the paradox that life must be lost if it is to be found with his teaching of the infinite worth of each individual.

The Hegelian Influence

The extreme subjectivism which shows in all Keyserling's writings was much in evidence at the session of the "school of wisdom" held in Darmstadt last fall. Many of the subjects treated were unconventional, ranging from astrology to psycho-analysis. No attempt was made to draw general conclusions, Keyserling's idea being that the best method is to allow each participant to absorb as much of the material as he can and to assimilate it for himself. His own attitude is so much more that of the seer than the logician that he even discourages critical discussion and reflection. In defining last fall the aims of the school he did, it is true, use Hegel's figure, and he did compare the school to a great orchestra, proceeding from thesis through antithesis to synthesis, or from stated theme through dissonance to a final harmony. Yet even so his meaning was less that out of the ideas of all present a synthesis satisfactory to all should be reached, than that each should be stimulated by the ideas of others to new insights of his own. The final harmony should be satisfying, but not necessarily in the same way for each who contributed to it.

I could not resist the impression, as I watched him at Darmstadt, that it is partly at least because he lacks the requisite patience that Keyserling is not a logician. It is true, of course, that his is at bottom a meditative disposition, that he has spent years absorbed in the things of the spirit, and that for a long time he intended to enter an Asiatic monastery. But his absorption in contemplation is surely that of a person whose inner vision is so rich and many-colored as to be much more exciting than outward affairs ever could be made. As a seer Keyserling is magnificent. His ability to penetrate in a flash to the heart of a foreign culture is almost uncanny. The fact that he falls into many errors—at no time more clearly than when he is describing to you your own country!—does not make him less interesting.

Intuitional Genius

He may be a good example of the need for critical reflection on the data with which our intuitions present us, but he surely is also a most useful reminder of the emptiness of criticism when there is nothing to criticize, and of the power which the intuitive, imaginative, insight-bringing part of our nature has to make our lives richer and more complete. If a man like Albert Schweitzer is interesting to religious people because of the passion for objectivity which his life shows, Keyserling should also be interesting because he makes clear the importance for religion of the subjective and individual vision which may never claim to be absolute truth, but which may in its uniqueness mean as much to the one who has it as the idea which has been made universal and is shared by all.

Keyserling's attention last fall was focused on America, partly because of his recent trip, partly also because of the great interest in America which all Germans of today have. Germany's interest in two questions is almost pathetically intense. First, will America, as the power which holds the purse strings and which is also free from the internal jealousies of Europe, do what must be done to prevent another war? Will America assume that peace is natural, or will it make war probable by assuming that it is inevitable? Must a peace pact be followed by a demand for more cruisers? And second, what will America do with the cultural values it has inherited from Europe? Is it not too much like an overgrown child to be trusted with them? Is American jazz, which Europe's younger generation now finds so interesting, a symbol?

Discussing America

Keyserling himself answers the question about America's future conditionally. A national culture will develop, he says, if the aristocracy of the south keeps free from the commercialism of the north, and if the women of America retain the upper hand that they now have! The danger is that in America, as in Russia, an interest in the communal ideal, in common and wholly material standards of living, in mass production, in democracy and prosperity, will crowd out the unique, the qualitative, the truly valuable. Each American college, he says, prides itself on its democracy, which means really its indifference to superiority. Prussian militarism itself was not worse than the conspicuous conformity in dress, speech, and ideas of most American undergraduates!

America is a behavioristic country. Human beings are assumed to be slaves to habit. Their mental processes are studied through the medium of animal psychology. Keyserling says that he was astonished at the amount of reading done by Americans at present compared with the indifference which he found on his first visit sixteen years ago. Now everyone is reading. But reading, he says, is a passive, not a truly creative activity. It is a compensation for the boundless energy put into business. Yet in this respect the sections of the country differ among themselves. The north has energy, like that of the Teutons, the south has balance like that of France. The Frenchman has learned to be spiritually independent, to rise above the good or evil that a day may bring forth. But too many Americans have learned only to insist that profits be greater next time.

But more conclusive than what he says about America is what Keyserling does about religion. Although he is not a German by birth nor a philosopher by profession his attitude toward the problems of religion is

much like that of the philosophers of the best German tradition. German thought has had with us, at least since the war, the reputation of stodginess. But the fact is that the most influential German philosophy has always shown that sensitiveness to spiritual possibilities which is so conspicuous by its absence from much of our current American social science.

Away from Pragmatism!

One has only to spend a winter at a German university now to see how true to the old tradition in this respect is the course of modern German thought. Instead of taking as its standard that which works well, as much of our sociology does either implicitly or explicitly, German philosophy now as before is intent on finding that which should work well, and that which is right in itself, whether it seems to work or not. Instead of resting content with a facile formula of experience, such as the mechanistic, these philosophers disclose life as a rich texture including many strands and bringing its own norms. The truth about life, they show, cannot be conveyed in a single statement, especially when that statement, in the hands of the mechanists, rests on the obvious and therefore the superficial. Truth will be won, if at all, by a combination of insight, logic, and scientific experiment. A sense for fact is necessary, of course, but a sense for value is important as well.

Keyserling is one with the philosophers in their search for the normative, but because he relies on intuitions more uncritically his conclusions are necessarily more relative than theirs. If each man is to probe his own spiritual depths, the result will be a series of imaginative possibilities rather than a single absolute truth-content. But in neglecting the absolute goal of the philosophers, Keyserling emphatically does not go over to the relativism of the "new psychology." If we are to believe its claims, the single standard of truth is gone forever. Men act and believe as they do, we are told, not because it is reasonable so to act and believe, but because irrational drives and tendencies govern them. The end of life, then, is to achieve not truth, or the will of God, but equilibrium or adjustment.

Clearly, this is a denial of religion as much as of philosophy. The religious man never can be satisfied with adjustment within himself or to conditions as he finds them. But Keyserling here as elsewhere champions the religious cause simply by painting the religious ideal in colors that are irresistibly appealing. By the side of the vision of the kingdom which he offers a theory of life as mere adjustment seems inexpressibly empty.

Indeed in most of its main emphasis Keyserling's thought runs with rather than counter to the best in the religious currents of our day. In his dependence on intuition, his imaginativeness, his searching of the depths of his own nature, his stress on man's creative ability, and in his massive insistence on the reality of the spirit, he is a true prophet. Some of the things he has written remind one specifically of our American religious realists who define God in terms of the spiritual environment to which man has access in his need, also of the views of man as organic to the universe set forth by Pringle Pattison in his great book on "The Idea of God." Keyserling's personal idiosyncrasies are too many to permit him ever to become the head of an important religious movement. He does not have a great following in Germany. For some he is too aristocratic, for others too radical. But for a small group he is a great leader, and for all those who are willing to take ideas as they find them, irrespective of sects or personalities, he has much of importance to say.

A True Prophet

Yet I think that one leaves the "school of wisdom" as much impressed by the rank and file of the membership as by the commander-in-chief himself. A few come only to hear some new thing, others with an eye for the occult, others of the former nobility who feel that with Keyserling they can renew the old aristocratic associations. But many alert, socially-minded men and women, both old and young, come because at Darmstadt they find ideas and companionship which are helping them to think and feel their way to a better order of things for Germany and for Europe. They hold regular meetings in the fall and sometimes special sessions in the spring. They have a circulating library of books which they themselves have found interesting. They keep in touch with each other through the year by means of the school's bulletin. They appreciate the outstanding qualities of the man who has brought them together without being blind to his limitations. A group like this should accomplish much. Why do we not have more like it in America? Does it take an atmosphere of defeat to reveal what is creative in human nature? Does material well-being limit the imagination? Can religion be both vigorous and profound in an era of prosperity?

On Preaching the Fatherhood of God

By John Mitchell

ALMOST every fair-minded man will admit that the modern presentation of God as a loving heavenly Father is immeasurably nearer the truth as it was declared by Jesus than the misrepresentation of God as a wrathful sultan of the skies, that was current a generation or two ago. In the days when people were continually hearing sermons on "Sinners in the Hands of an Angry God" there was a clamant need for preaching on the love of God. But one sometimes wonders if the man who con-

siders himself thoroughly up-to-date because he preaches that love in an undiscriminating way, is really reading the need of his age as accurately as he thinks he is. It is possible to consider oneself ultra-modern when one is a generation behind one's time. To preach the fatherhood of God in any full sense fifty years ago was to lay oneself open to suspicion, and, in some cases, to persecution. Today, nobody objects to it. It is "taken as read," and therein lies the danger, for owing to a change that has taken place in the public mind it is a doctrine very susceptible of being misunderstood.

A great thinker has said that to the modern man God is not so much a Father as a doddering old grandfather with whom one may take liberties without incurring any danger of reproof; a Being so soft and fond and foolish and doting that one may presume upon his love as much as one likes. And who can deny the large measure of truth in that statement? The revelation Jesus gave of the heavenly Father came to a nation in which there was an admirable home discipline, and to a people among whom fatherhood was revered. At the present time the home is breaking up, and the father is one who is frequently considered by his adolescent offspring as a person of no importance. The modern young person does not come with a mind well prepared to understand the implicates involved in the fatherhood of God, nor does much of the preaching that he hears tend to correct the errors of his thinking. He hears continually that God is loving, but seldom that God is holy. "Like as a father pitieth his children, so the Lord pitieth them that fear him," is a text that is often quoted to him. How often does he hear that other text from the Old Testament, "A son honoreth his father, and a servant his master: if I then be a father where is mine honor? if I be a master where is my fear? saith the Lord of hosts."

To many it is becoming clear that the *unlikeness* rather than the *likeness* of the divine fatherhood to much human fatherhood needs to be emphasized. The love of God has been too much proclaimed in terms of the sentimental and the emotional. It has been too little considered as a moral love that is more concerned with the character than the comfort of his children and that is prepared to destroy the latter in the interests of the former. As Dr. Selbie pointed out at the recent Oxford conference, the love of God as manifested in the life of Jesus is not soft but ruthless. It took him to the cross. "How stark and bitter a thing is love." Ruthless love is not a thing easy to understand, or accept, by any of us; least of all by slack people who think God is altogether such an one as themselves. In our modern thinking and preaching, therefore, is there not need for more emphasis on what is austere in the love of God, and for more attention to that great word of St. Peter's: *"If ye call on the Father,* who without respect of persons judgeth according to every man's work, *pass the time of your sojourning here in fear."*

B O O K S

Christianity as a Civilizing Agency

CHRISTIANITY'S CONTRIBUTION TO CIVILIZATION. *By Charles David Eldridge. Cokesbury Press,* $3.00.

THE theme is greater than the book. But then, it's a very great theme, and almost any book would shrivel in comparison with it. Dr. Eldridge surveys the whole extent of Christian history, including some aspects of the pre-Christian and non-Christian cultures, and enumerates and evaluates the Christian influences which have helped to produce our present so-called civilization. In covering so wide an area of facts, and by a method which is encyclopedic rather than selective, it is inevitable that the treatment of specific portions of the material should be brief, often to the point of aridity. The only escape would be through brilliant generalizations supported by allusion to confirmatory data. But there is nothing brilliant about the book. It is prosaic and unimaginative, with the flavor of having been compiled throughout from secondary sources.

A book on this subject really ought to be the product of an immense amount of erudition, suffused with an appreciative sympathy with the men who have through all the centuries been struggling toward the light, and played upon by a critical intelligence which penetrates both the legends of history and the complacency which so easily leads us to identify our Anglo-Saxon *mores* with the ideal goal of civilization. The author falls considerably short of meeting these requirements. What he gives is a sketchy history of civilization, including many points at which Christianity was an obviously helpful influence, some for which it is given perhaps undeserved credit, and some which were clearly independent of it. His tendency is to view all progress within the Christian era as a result of Christianity. There is no recognition of the non-religious factor in the humanitarian movement, for example in England in the early part of the nineteenth century, or in the improvement of the condition of labor in England and America during the past hundred years. But, of course, it is the Christian, not the non-Christian, contribution which he is tracing. Still, the relation of the Christian to the non-Christian influences is germane to the theme, even if not integral with it. For this and other reasons the book makes the impression of an ex parte statement made in the interest of Christianity, rather than a scientific presentation and interpretation of all the facts.

That pagan worship was prohibited by Theodosius under penalty of death, is a poor illustration of Christian humanitarianism. Many Roman freemen, debased by competition with slave labor under the social system which paganism had developed, "followed the corrupting professions as . . . political spies." But after conditions had been bettered by the influence of Christianity, "slaves who furnished the government certain information against offenders were granted freedom." That is to say, encouraging spies was corrupting when the pagan state did it, but became a praiseworthy pro-

cedure when a Christian state did it. The picture of the institution of chivalry is romantic and inaccurate, especially with reference to "elevating woman and dignifying home life." There was no papal bull issued against Wycliffe "in 1337," for he was a child at that time. The Protestants in Maryland "came in time to be in the majority." They were, in fact, in the majority from the start and voted the act of toleration as well as the subsequent acts of intolerance.

But these are, after all, relatively small inaccuracies. An author who does not write as an authority upon a field in which he has special knowledge is perhaps entitled to a certain percentage of error. Dr. Eldridge's percentage is not large, but it is large enough to show that he does not write as a trained historian. Yet the value of his book is by no means small. It puts into reasonable compass and convenient form a large amount of material in support of the thesis that Christianity, with all the shortcomings of its adherents, has been the world's greatest spiritual, moral and social impetus.

WINFRED ERNEST GARRISON.

Books in Brief

William H. Leach, editor of "Church Management," has done a remarkable thing. He has written a book about church finance—that is what he calls it, CHURCH FINANCE (Cokesbury, $2.25)—which is devoted exclusively to the money question in church life, but which does not suggest by the slightest hint or implication that the life of the church is a question of money. It describes in full detail all the imaginable forms of machinery for getting and handling church money, but it gives no countenance to the theory that the church is a machine for getting money. There is one of the large and difficult problems of life: how to use machinery and not let the rattle of it drown out the articulate words of human intercourse and the music of the morning and the sweet silences of night; how to have effective institutions and avoid blighting institutionalism; how to "take no thought for the morrow" and yet stay solvent. The church faces that problem in some of its most difficult and delicate forms. Leach's book will be a great help to those who are trying to solve it. He believes that good financial plans are as good for a church's soul as for its treasury. He believes in stewardship as a principle of the spiritual life. He commends tithing but uses no fallacious textual arguments to enforce it as a law. And he gets down to details in describing the specific plans which have been successfully employed by churches in the management of their financial affairs.

Another excellent book in the same field is NOT SLOTHFUL IN BUSINESS, by Herbert A. Bosch, director of finances for the Lutheran church in Ohio (Doubleday, Doran, $1.75). This author deprecates high pressure methods. He describes with withering scorn the obnoxious claptrap methods upon which many churches have depended in times past, and upon which some still depend, and sets forth both the principles of giving and the methods by which members may be informed of the needs and brought to the point of claiming their own share in the privilege of supporting the work of the church.

The history of preaching is the history of the spiritual life. But great preaching is much more than data of history. It may and must be timely, but the greatest is also timeless. Dr. Harry C. Howard, professor of homiletics in Emory university, has prepared a second series of PRINCES OF THE CHRISTIAN PULPIT AND PASTORATE (Cokesbury Press, $2.50). The first series went as far back as St. Francis and came down to Jowett. The second series starts even a century earlier, with Bernard of Clairvaux, and ends with James M. Buckley. Of the dozen great preachers whose careers are sketched in this volume, all except three—Bernard, Luther and Richard Baxter—belong to the nineteenth century. Perhaps it would have spoiled the picture of Bernard—though I think it would only have added another color to the canvas—if the author had mentioned also his activities in repressing heresy, especially in the south of France, and had shown him as the chief opponent of that freedom of thought which Abelard represented. These are not complete biographies of the subjects but pictures of their personalities and of the elements which gave them power as preachers.

"What fools these mortals be," might have been an appropriate sub-title for Charles W. Ferguson's CONFUSION OF TONGUES (Doubleday, Doran, $3.50). It is an exposition of some of the modern varieties of religious experience as seen by one who does not set a very high value upon any of them—but only of the more fantastic varieties, or those which seem so to an outsider. Here are sprightly treatments of Spiritualism, Buchmanism, the House of David, Russellism, New Thought, Christian Science, Bahaism, Shakerism, Swedenborgianism, the Four-Square Gospel of Mrs. McPherson, and others. Even atheism is included—which "is by several howls the most fervent and evangelical cult in the United States today." Not all of these isms, one is gratified to observe, are indigenous to America's soil, though all of them have flourished mightily in its psychological climate. If one asks why, a large question is raised with reference to the characteristics of the American mind. Mr. Ferguson does not rate as an authority on the history of religion, but he has worked intelligently with authentic sources of information, and his style is buoyantly, sometimes boisterously, readable—if one is not repelled by apparently flippant treatment of matters which are of tremendous import to those who believe in them. But even one who stands outside of all these despised sects ought to make some discrimination between crazy fanatics and those conscientious minority groups which hold to a literalistic and highly supernaturalistic faith. Swedenborgianism and the House of David scarcely belong in the same category.

The twenty biographies contained in A MODERN PLUTARCH, by John Cournos (Bobbs, Merrill, $5.00), are done with information and insight, and in a style which ranges from grave to gay. The author calls it "an account of some great lives in the nineteenth century, together with comparisons between the Latin and the Anglo-Saxon genius." The Plutarchian contrasts between the paired characters are cleverly drawn, but the actual or implied generalizations about the Anglo-Saxon and the Latin genius are of dubious value. Among the pairs brought together for comparison are Mark Twain and Anatole France, George Sand and George Eliot, Robert E. Lee and Simon Bolivar, Amiel and Henry Adams.

James Oppenheim, whom one thinks of as a novelist, is also a psychoanalyst of training and repute. In BEHIND YOUR FRONT (Harpers, $2.00), he produces a diverting book of character analysis. The subject of the book is the reader. It tells how you may—as easily as filling out your income tax return, and perhaps easier—draw your own psychological portrait, find whether you are an extrovert or an introvert (which you care to know), determine whether you are of the thinking, feeling, intuitive or sensational type, and whether you are a masculine woman or a feminine man. No technical terminology is used except such as is explained as you go.

PRIVATE SUHREN, by George Von Der Vring (Harper, $2.50) is one of the best records of actual experience in war. It is an autobiographical case-study of a German private, told with extraordinary absence of pose and in distinguished

The scene, for the most part, is behind the lines. There is not much fighting in the book. But it tells, better than any other book I know, what kind of person the German soldier actually was. He was, in brief, not a blood-thirsty militarist, but a wistful and generally hungry youth chiefly interested in his food, his leaves of absence, his sweetheart, and the news from home. He was imperfectly disciplined and wholly human.

Not since Elbert Hubbard's edition have the words of Koheleth appeared in more worthy dress than now in ECCLESIASTES (Kahoe & Co., Yellow Springs, Ohio). The former is long since out of print, and now so valuable that the appreciative friend who borrowed my autographed copy twenty years ago has doubtless given up all thought of returning it. Kahoe's edition follows the King James version, with the verse divisions omitted, has no introduction or critical matter, and is an extraordinarily beautiful piece of printing.

CORRESPONDENCE

The Legion and Peace

EDITOR CHRISTIAN CENTURY:

SIR: In his article, "The Legion and the Universal Draft," Professor Albion Roy King asserts that "few legion men have ever thought through the implications of . . . . the universal draft measure . . . as the greatest of all peace policies. . . . Most of the legion thinking on the matter of peace has been slogan thinking." In order to validate this interpretation of the legion's policy, one has only to attend almost any legion banquet, or convention, or listen to the impassioned plea of the national commander, Paul V. McNutt, in behalf of "adequate national defense," and the diatribe which he persistently hurls at so-called "pacifists" and "dangerous" people. He, like his predecessor, has never been able to see more than one side of the war-peace question—his side.

Since the majority of legion men apparently look upon the views of the national commander as "inspired," they are bound to doubt the practicability of any peace proposal or measure that does not have hidden securely at the heart thereof the mailed fist. The legion policy is based upon the proposition that war is "inevitable." As long as this view overwhelmingly obtains in the legion ranks, just so long will the legion remain a stumbling block in the path of world peace.

H. LEE JACOBS.

Chicago.

The Future of the Socialist Party

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on the future of the socialist party in your issue of December 20, is very interesting to socialists. The socialist movement has always contained its intellectuals; in fact, what movement can boast a more intellectual founder than Karl Marx? On the other hand, where will you find greater ignorance of human society and the natural laws of social development than among our biggest financial magnates and politicians?

However, great social and political reforms in this country do not seem to depend for their success upon the intellectual grasp, by the great mass of the people, of their fundamental, underlying principles. If the union army of the '60s had supposed that they were going down south to free the slaves, it is not likely they would have enlisted. But if they had been as determined to do just that as were John Brown or William Lloyd Garrison or Wendell Phillips, they could hardly have done a more thorough or a more radical job. The abolition party never got anywhere politically; it became "smaller by degrees and beautifully less;" but its cause went marching on to victory. The same was true of prohibition. The prohibition party probably never attracted as much attention afterwards as it did in the Blaine-Cleveland-St. John campaign of 1884. But as the prohibition party grew less, opposition to the legalized liquor traffic increased until finally the Christian Endeavor movement raised the slogan, "A saloonless nation by 1920," and it was fought out on that line and triumphantly accomplished.

Now all this does not mean that independent political movements are useless or unimportant. Quite the contrary. They are the trail-blazers. They go to the roots of the evil to be overcome and point out its real nature and that its only real remedy is its abolition and removal. Finally, after much twisting and turning and many compromises, society is obliged, in order to save its most cherished possessions, to adopt the radical program.

What has been noted regarding the anti-slavery and prohibition movements seems also to be true of the socialist movement. While we are very sorry that Norman Thomas did not get a larger vote and we are especially sorry that publications such as The Christian Century, the Nation and the New Republic, after advocating essentially the principles for which he stands for all these many years, should vote against those principles on one pretext or another when it came to a showdown, still, we see, even in the late campaign, the onward march of the worker's cause. In the late campaign we had the old parties discussing socialism. That is a great advance over anything we have had in the past; the old-line politicians calling each other socialists!

Sooner or later the question must be squarely met and settled whether this nation shall be owned and managed in the interest of a billionaire capitalist class or whether industrially as well as politically we shall have "a government of the people, for the people and by the people."

The socialist party seems to be the only progressive thing in sight. Why "throw away your vote" on anything less?

Greenfield, Mass. ELAM K. SHELDON.

Consequences Appraised by Intuition

Editor, THE CHRISTIAN CENTURY:

SIR: Please allow me to thank Mr. Garrison for his kind words about my recent book, "Taking the Name of Science in Vain." But in his last paragraph he misunderstands me in a manner which, if not corrected, will produce an impression very unfair to me and injurious to the cause my book seeks to aid. I had stated my conviction that ethics depends ultimately upon certain of those unlearned perceptions that we call intuitions, which are prior to, and independent of, the calculation of the consequences of action. Hereupon the reviewer comments: "From this it would seem that Dr. Bridges would not only free ethics from false science but from all science, since a scientific study of behavior must necessarily take into account the sequence of conduct and consequences."

If I had denied, or shown the least doubt about, this last proposition, my book would be unworthy of any sensible man's attention. But for pages before the one quoted, I had been explaining how morality evolves through the steady interrogation of "consequences" in the light of the inborn intuitions; how by those intuitions we appraise actual conduct, and how the experience of actual conduct educates the intuitions themselves. And on the very page from which the quotation is taken I go on to cite Martineau: "While the objects of moral preference are the springs of action within us, the objects of prudential preference are the effects of action upon us." And I continue: "To emphasize this distinction is not by any means to overlook the huge importance of the prudential in its proper place. It is merely to assert the rational order of authority, without which the injunctions of prudence in regard to utility and the production of happiness become, for any gainsayer, mere empty words."

Chicago. HORACE J. BRIDGES.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Norris Church in Ft. Worth Swept by Blaze

First Baptist church, of which Rev. J. Frank Norris, fundamentalist leader, is pastor, was destroyed by fire Jan. 12, along with an adjacent Sunday school building and gymnasium belonging to the church. Dr. Norris has repeatedly charged from the pulpit that threats have been made against his life and the church buildings. He has recently been engaged in campaigning against local vice conditions. No definite clue has yet been found as to the responsibility for the recent fire.

Dr. J. H. Holmes Considers Coolidge in History

"Five Years of Calvin Coolidge: What Will the Judgment of History Be" was the subject discussed by Dr. John Haynes Holmes Jan. 6 at Ford Hall forum, Boston. Other Ford speakers for January are Dr. Mordecai Johnson, president of Howard university, Mary Austin, author, and Rev. William A. Bolger, of St. Thomas college, St. Paul. Miss Jane Addams is a February speaker.

New York Churchmen Discuss Closer Fellowship

The New York Churchmen's association, a body of the clergy of New York city which meets bi-monthly for discussion of topics of current interest, gave special attention during December to the question of closer fellowship between the churches. At one meeting the chief speaker was Dr. James Moffatt, who spoke on "Closer Fellowship of Presbyterians With Episcopalians." Rev. George Alexander and Dr. Henry Sloane Coffin participated in the discussion. At the other meeting Bishop McConnell spoke on "Closer Fellowship of Methodists with Episcopalians," and brief addresses were made by Dr. R. W. Sockman and Wallace McMullen.

Dr. Beaven to Raise Funds for Colgate-Rochester School

Rev. Albert W. Beaven, minister of Lake Avenue Baptist church, Rochester, N. Y., has been released from pastoral duties for a period of six weeks by his congregation to take charge of the financial campaign for the Colgate Rochester divinity school. The campaign will be for an objective of $1,500,000, five-sixths of this amount having been pledged conditionally by John D. Rockefeller, Jr. The campaign will close Feb. 18.

President Little Says Church Is Thousand Years Behind the Times

At Battle Creek, Mich., there has recently been held a eugenics conference, in which the most interesting feature was a discussion by Pres. Clarence Cook Little, of the University of Michigan, and Father John A. McClorey, of the University of Detroit, with special attention to the attitude taken by the church toward birth control and sterilization of those mentally unfit. Dr. Little attacked the church as being 10 or 12 centuries behind truth and progress, in its attitude on birth control. He said: "In some instances the church has tried to rule out of existence certain fundamental biological truths, but it cannot be done. . . . Every individual has a right to be told the truth and the right to be a partner in society." He referred unflatteringly to the action of the Episcopal church in favoring eugenics but being

British Table Talk

London, January 1.

THE YEAR which is beginning, so the Times tells us, must be a year of heart-searching. This is no less true of the industrial scene than of the spiritual. Nothing but a serious facing of things as they are will avail us. Our leaders in industry no less than our political guides, have not yet shown their readiness to repent, that is to say, to readjust themselves to present facts. Many of them are living still on the other side of August, 1914. And if this is true of these leaders, it is no less true of many who speak for the Christian church. "Jerusalem 1928" was a scene of repentance, vicarious repentance; but its message has still to penetrate into the heart of the churches. They have not adjusted themselves to these facts among others: the new orient, the worldwide progress of secular civilization, the impatience of the new churches with the old. They are only just beginning to hear the thunders of Barth. What the church in China means or what the South India movement towards reunion portends as churches we have not yet begun to understand. A year of heart-searching is needed by us. The Lord is at hand, and we may not know him when he comes.

A Year of Heart-Searching

* * *

The Coming of Barth

I have been held as by a strong hand by the translation by Dr. Douglas Horton of "The Word of God and the Word of Man." I imagine that before long his burden will be heard in this country; so far only echoes have reached those who are not readers of theology. It has been one of the debts which I owe to The Christian Century and to Dr. Douglas Horton that I have learned of this new voice, which must awaken and startle even those who are left with many questions unanswered by him.

* * *

"Liverpool, 1929"

The quadrennial conference of the Student Christian movement of Great Britain and Ireland begins tomorrow at Liverpool. The main purpose of the conference is to provide for this generation of students an opportunity of hearing the call of God into the service of the world of 1929. It will be primarily for British students but there will be guests from many lands, for the students of the world are a great fraternity. Dr. T. Z. Koo will speak of the purpose of God in the remaking of a nation, and Dr. Datta of India will lead the service of praise on the last morning. We shall be happy in the fact that the cathedral, the noblest of all our modern buildings, will be our spiritual home, and at the last service the bishop will speak in that place on "The Dedication of Life." This conference is an occasion which past experience shows to be of almost terrifying significance. There will be lives that are, so to speak, in the market; no one so far has hired them. They are disciples awaiting a master. And there is the world in the hour of crisis.

* * *

And So Forth

The new chapter in the history of the Christian World begins this week. The board of directors consists of Dr. Sleep, Dr. Sidney M. Berry, Mr. Wickham Steed and Mr. Arthur Porritt, the editor. This is a powerful board with an immense range of knowledge and experience. It will be of particular interest to American readers to find the name of Mr. Wickham Steed in this connection. He will have in his care the overseas news, and there is no one in this country better qualified for this task. He has a peculiar "concern," as the Friends say, for Anglo-American friendship; he is as candid as he is witty, and with all his long experience of things European—chancellories and parliaments and journals—he has not lost his enthusiasm for the cause of good will among nations. . . . Some of the Friends gave a party last night to the colored children of London. They had Layton and Johnstone to entertain them. In their beautiful hall, one of the really great buildings of modern London, it must have been a delightful experience to hear those famous Negro singers singing to the little colored folk. "What would George Fox have said?" I was asked. He would have answered probably: "Carry on the good work! We'll have that last duet over again." . . . The appeal which the Prince of Wales made for the miners was admirably delivered and was set in a very low man and unaffected key. It brought a swift response. . . . Among those who have died since I wrote, mention must be made of Lord Lambourne. He was formerly Mark Lockwood, the most cherished of members in the house, always known as "Uncle Mark." His friendship with the king was of long standing. It was his task always to show the king and queen through flower shows, for Lord Lambourne was a great lover of flowers. He loathed all cruelty and fought for the protection of animals. For some years he was chairman of the governors of Chigwell school, and could always be trusted to liven up speech day. A fine type of Englishman. . . . Florence: "Why don't you and your mummie go to the church that me and my mummie go to?" Mary: "'Cos we belong to a different abomination." . . . Snow has been falling in parts of England, but London so far has not been visited by what in its severest moods.

EDWARD SHILLITO

posed to birth control. Dr. McClorey nswered Dr. Little, but not in a purely cientific manner, reports a member of the nference. "There is no agreement," he said, "among advanced students in the fields of sociology and biology that society must be protected from the socially unfit by eliminating the obviously defective.

Special Correspondence from New York

ROWDED Queens, with its row upon row of painted wooden houses, all uddled together like peas in a pod, streets warming with children, the main thorughfare to the city jammed with traffic, holds no more dramatic response than that of the Queens Baptist church. Rev. Earl Edwards came to a little church 89 members and now counts 630 on the ll at the end of his third year, the udget proceeding in similar fashion from ven to fifteen to $24,000. All this in a ,000 American-traditioned neighborhood here most houses carry second mortgages ng with the babies. The unique opportnity of this Protestant minded group s recognized by the congregation in coeration with the pastor on the basis of appeal: "All followers of Christ are lcome into our fellowship." The local ptist Church Extension society built a ,000 building for the cause. Here the ople find monthly social gatherings and ovide their own entertainment. Here children, three to four hundred of m, meet every Friday night to see the vie and share other features of inter- On Sunday evenings there is a wded popular service; on Sunday rnings a dignified, liturgical service. r the varying groups in this church community, there are activities that vide leadership and response. An asso- pastor, Howard W. Hintz, will be ained and installed January 20. Dr. ther Weigle, Yale divinity school dean, preach the sermon. Mr. Hintz is a w York City college graduate and Co- M. A. with a year at Yale divin- He will direct the educational enrts of this church especially among children and young people.

Downtown Baptist Church Prospers

* * *

ict Missions
ng Jews

he Jewish Tribune publishes four inents against missionary work among Jews by Rev. Edward L. Hunt, memof the Federal council of churches mittee on friendship between Jews and tians. Says Dr. Hunt: First, it is e. One must search far and wide to a bona-fide convert. Second, it is and wasteful. Third, it is unian. Fourth, it is un-American. "It es the value of the synagogue in g godly citizens and in the furtherf many good causes for the betterof the community."

* * *

Church Must
Society's Ills

e Jesuit speaks no compromising ge, as instance Father Greeley, aseditor of America, before a recent K. C. Brooklyn forum. Here is ither-or" of his argument: "If man child of God, the church has the right to minister to the ills of so- he declared, adding, "the disease of society cannot be cured by reform. The germs of false doctrine must be aimed at and exterminated." But if man is cousin to the ape he must be left to state institutions of learning for what salvation he can find. There, in intellectual independence and academic freedom, with all inhibitions and prohibitions done away, is the human basis for his reform. Speaking of Protestant marriages, he said that Catholic teaching did not regard them as null and void but as no more sacred than Protestants themselves regarded them, the Catholic ideal being flouted as too high for attainment.

* * *

Archbishop Speaks at Community Church

In the pulpit of the Community church appeared the purple-edged, black robed dignitary of the Old Catholic church—the Rev. Archbishop, William Henry Francis. He read his Epiphany pastoral on Christian unity, urging that Christians of various creeds, the laity particularly, should meet together frequently in conferences for frank discussions over differences, centering their thought upon their oneness in Christ. Such conferences would inevitably tend to overcome nationalistic prejudices as well and herald a world of peace.

* * *

What Is Bothering College Students

"The relationships between a man and a woman are bothering college students more than religious doubts," declared Princeton Dean Robert Russell Wicks in a recent sermon at the Brooklyn Lafayette Avenue Presbyterian church. He was speaking on "The Demand for Reality." "It is not morality that has broken down," he continued, "but conventional respectability. The recent oil scandals took place under the guise of respectability. I do not mean that conventional decency is bad and unnecessary, but what I am talking about is that damnable respectability which is neither for God nor for the devil but for one's self. The real alternative for such conventional respectability is what one might call moral originality."

* * *

Pacifists "Traitors to Country"

Here is the logical militaristic mass mind as it develops through Major General Amos A. Fries, chief of the Chemical warfare service, before the Government club at Hotel Astor recently: The citizens of the U. S. A. have the commanding wealth and position of the world. They lead the world in chemical warfare defenses. But in order to warn off designs upon this prosperity by foreign nations, patriotic citizens demand that we lead the world in army and navy defenses. Therefore, all pacifists and organizations which advocate reduction of armaments are "traitors to the country which gave them birth."

ERNEST W. MANDEVILLE.

Good Books!

CHRISTIANITY'S CONTRIBUTIONS TO CIVILIZATION

By Charles David Eldridge. "A literary work and a Christian document that will create admiration," declares Church Management. ($3)

THE COSMIC RAY IN LITERATURE

Brilliant moral studies in literary masterpieces, by *Lewis Thurber Guild.* So continuously has this author lived with the great writers of the past his mind has become illumined with their light. He has become an appreciative interpreter of the great interpreter of the great interpreters. "Some of his character sketches read almost like Carlyle's Heroes and Hero Worship." ($2)

RELIGIOUS DIFFICULTIES OF YOUTH

By A. D. Belden, Pastor of Whitefield Tabernacle, London. Mr. Belden's skill in attracting young people has helped him in his distinguished ministry and in the writing of this brilliant book, which has already a wide circulation in Great Britain. Some of the subjects discussed: The nature of God; the supernatural in Life; Religion and Sex; the Problem of Suffering and Sin; the Riddle of Life. The author's solutions will enable the earnest seeker after truth and the honest doubter to find the secure footholds of faith. ($1.50)

CHRISTIANITY AND SUCCESS

By Edwin Holt Hughes. "A book of real nobility," declares Reinhold Niebuhr in *The Christian Century.* A sound study of the relation of spiritual resources to material progress. The Cole Lectures. ($1.50)

PRESENT DAY DILEMMAS IN RELIGION

By Charles W. Gilkey. Here the dean of the University of Chicago Chapel considers frankly the perils of one-sidedness in our religious thinking. There is strength and vigor in his writings. ($1.50)

CHURCH FINANCE

By William H. Leach, able editor of Church Management. Here are presented many practical plans for raising the budget. The whole history of the church dollar is reviewed. Stewardship sermon topics are included, together with a group of offertory prayers. ($2.25)

MINISTERIAL ETHICS AND ETIQUETTE

By Nolan B. Harmon. Prominent religious bookstores' sales analysis show this book the fourth best selling title of 1928. Have you your copy! ($1.50)

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Dr. Rufus Jones on Board of Brown University

Prof. Rufus M. Jones has recently been made a member of the bord of trustees of Brown university. Dr. Jones is already chairman of the board of Bryn Mawr college.

Chicago Episcopal Organizations Receive Near-Million Gift

The will of Mrs. Jane Cox, recently deceased in Newark, N. J., provides for gifts amounting to $910,000 for various

Special Correspondence from the Southwest

Waco, Texas, January 9.

A HERESY trial has claimed front page in the daily newspapers of Texas for a time. Rev. G. H. Kenney, pastor of the First Presbyterian church, of Cameron, was accused by certain members of his congregation, who alleged that he was a disciple of Dr. Harry Emerson Fosdick, and that in particular he interpreted the miracles of Jesus in other than orthodox fashion. The Central Texas presbytery, with 25 men present, convened in Temple yesterday and listened to the charges and to a three-hour defense by the indicted pastor. At the conclusion of the executive hearing members of the council declared that the pastor's defense was most brilliant and that the charges were not justified. The case will not receive final adjustment, however, for some months yet. Kenney was at one time pastor of Secretary John W. Davis, Parsons, W. Va., who wired that in his judgment the accused pastor "has the greatest mind in the ministry today."

Pastor Wins in Heresy Trial

* * *

Baptists Urge Budget System

Texas Baptists are waging a campaign by a special committee of one hundred to induce all of their 3,000 churches in the state to adopt the budget plan for the support of the current denominational budget of $873,000. This amount is for maintenance, and does not include sums sought in special campaigns for equipment and debts at the numerous educational and benevolent institutions of Texas Baptists, such as the $2,000,000 campaign now being conducted for Baylor university. The new executive secretary, Dr. T. L. Holcomb, is a strong believer in the budget system as opposed to the periodic special collection for denominational causes, missions, etc. He succeeded admirably with the budget in the church of which he was formerly pastor, the First, Sherman, and he is now organizing the entire state on this plan.

* * *

Speaking of Evangelism

In a convincing article in the Texas Christian Advocate entitled, "Who Is the Greatest Evangelist?," Rev. H. D. Tucker, pastor of the Asbury Methodist church, El Paso, asserts that he is none other than the modern teacher in a scientifically organized and equipped Sunday school—and so far there have been no counter-nominations. Speaking of evangelism, Baylor university adheres to the tradition of an annual revival meeting among the students. The 1929 revival is just beginning with Rev. W. R. White, pastor of the First Baptist church, Lubbock, leading. Dr. White, a former teacher of missions in the Southwestern theological seminary, preached the annual sermon for the last Baptist general convention of Texas, and although a very young man has been proposed as the successor of the late Dr. J. F. Love, secretary of the Southern Baptist Foreign Mission board, Richmond, Va. He is a college pastor, his church being at one of the largest of the state colleges, Texas Technological. In the student body at Baylor, there are very few who are not already nominally members of some church and this fact has recently altered the approach of the college preachers and substituted other aims than that of trying primarily to bring individuals to a decision. It is believed by the authorities that intelligent, sympathetic preaching, particularly vital preaching, induces better conduct on the campus and actually stimulates better study, besides quickening personalities. The university sustains a religious secretary for the students, promotes a number of intramural organizations, and encourages the utmost cooperation with churches adjacent to the campus.

* * *

And So Forth

It is reported in the press that Dr. C. Selecman, president of Southern Methodist university, Dallas, is to be made bishop. Among those prominently mentioned as possible successors to him as president are Vice-president Horace Whaling and Dr. Humphrey Lee, pastor of Highland Park Methodist church. . . . The discovery of the long lost site of the San Ildefonso mission, which was established from 1747 onward, has been announced by Rev. Gabriel Tous, of the Monastery of St. Frances, Waco. The remains were identified by a peak known as Loma de Santa Ana, near Gause, about 50 miles southeast of Waco. There is a pretty legend among the Mexicans who reside near the place to the effect that on stormy nights the mission bells can be heard. . . . The demand for such services may be inferred from the action of the house in the present session of the Texas legislature. From among several candidates for the position of chaplain, J. C. Mitchell, Baptist minister, was elected, apparently on the strength of the fact that he delivered brief prayers. . . . Despite the fact that Presbyterians, Methodists, and Baptists of Texas are seeking to consolidate or eliminate several of their schools in the interest of efficiency and larger patronage, the Church of God last week broke dirt for two dormitories to cost $100,000 each in the newly projected million-dollar Warner Memorial university at Breckinridge.

JOSEPH M. DAWSON

Episcopal institutions of Chicago. Nearly 35 years ago, Bishop Charles P. Anderson was a college mate of Mrs. Cox's late husband, Richard S. Cox, at Trinity college, Port Hope, Ont., and they kept up their friendship until the time of his death,

Quakers Experiment in Racial Understanding

Philadelphia, January 5.

WORLD PEACE will have a difficult progress toward fulfilment until the foundation of understanding between races and peoples is laid. Peace and good will are abstract terms with no concrete connotation, so long as insularity and smug complacency obtain in the domain of nations.

Peace and Race Conflict

Prejudice within countries between and among component races and nationalities is as potent a factor in keeping alive the war-spirit as nationalism. The Society of Friends, which has always emphasized the thought of brotherhood to man, feels that right here it has a real duty to perform. The Negroes of the United States aver that they do not get a square deal; that the race is subject to discriminations of all kinds, economic, educational, civic, political, because of the color of its skin. This makes for discontent, unhappiness, possible ferment. The passage of the alien-immigration act greatly offended Japan, and the Japanese within this country feel that much of the apparent friendliness of the United States is a mere gesture. Here then, were two concrete, definite problems toward which the Society of Friends might address itself in an effort to further the brotherhood of man and at the same time the cause of world peace. The American Friends' service committee, whose work in the world war is well known, was led by this situation—unrest among Negroes, bitterness among Japanese—to establish the interracial section of its committee. The aim of this section is to work to induce a better understanding of the thoughts, hopes, aspirations of other races than has heretofore obtained.

* * *

Bringing Japanese Students to America

The first piece of interracial interpretation undertaken was in 1926, when several Japanese students were invited to this country to interpret to America the life and thought of Japan. One of these ambassadors of good will went to Smith college to study; the second went to Hope college. These two students, the one a man, the other a woman, undoubtedly brought to their respective colleges a real and vivid understanding of Japan. Prof. Yashushi Hasegawa, an experienced teacher in a Tokyo high school, came to Philadelphia, and brought to groups of all kinds his message of the good will of Japan for the United States. His never failing courtesy, winning charm and ready sense of humor did much to capture the imagination of school children, college students, club men and women and church people. Authentically and colorfully he presented various phases of life in Japan to groups in New York, New England, Baltimore, Washington, thus making a stirring plea for greater understanding and utterance between the United States and Japan. At the same time that Mr. Hasegawa was lecturing, educational work was carried on regarding the exclusion act.

Lessening Prejudice Against Negroes

This experiment of interracial education through Mr. Hasegawa was so successful that the committee turned its attention to the question of the interpretation of the Negro to the white race. The service committee was glad to find that Miss Crystal Bird, a young colored woman, who had been with the national board of the Y. W. C. A. for some time, was willing to undertake this process of interpretation for her race. In the fall of 1927, Miss Bird was introduced to Philadelphia audiences through public and private schools, colleges, church groups and community meetings. She presented the contributions of the Negro to American life, and often in her talks included an analysis of the nature of prejudice. She drew aside the veil with which the white man so constantly surrounds the Negro, and he stood before the world, appealing, convincing, demanding both sympathy and respect. The subjects upon which Miss Bird spoke will give some idea of the approach which she used: "The Voice of Negro Youth," "The Humanness of the Negro," "On Being Young and Colored," "Negro Spirituals—Their Inner Significance," "Is There a Race Problem?"

* * *

A Remarkable Response

Until February 1 Miss Bird's work kept her in and near Philadelphia, where there were daily calls for engagements before schools, clubs, church groups. Many of these calls had to be unheeded because of the demand for her services. The experiment was then taken to the middle west. Here there was evinced the same eagerness to try to understand the problem of the Negro in the United States. From the middle west, Miss Bird went to New England, her own home. The summer was devoted to larger meetings, conferences, church conventions, young people's groups. It is estimated that upwards of 40,000 to 50,000 persons were reached by means of Crystal Bird's speeches. Two hundred and ten talks were given during the year, and although the number of appearances is not an index of value of the work, the fact that requests are constantly coming to the office for other talks from Crystal Bird does indicate that imaginations have been stirred and interest aroused. It was with deep regret that she was released from the committee for a year of rest and study abroad.

* * *

Showing the Way To Others

The heartening fact resulting from these two experiments in racial interpretation is that interest has been so aroused in the work begun by Yashushi Hasegawa and Crystal Bird that it will be possible for the Friends service committee and other groups to carry on the work of interpretation of races to one another and breaking down the barriers between them.

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The Old Testament: An American Translation

J. M. P. Smith, Editor. The event of the past year in books on the Bible was the publication of this new translation. (Cloth, $5. Mor., $10.)

The Church in the World

By Dean W. R. Inge. The latest collected essays of Britain's most challenging voice. Among them, "Science and Theology," "Science and Ultimate Truth" and "Faith and Reason." ($2)

Old Faith and New Knowledge

By J. H. Snowden. The Presbyterian book stores report this their best seller during December. One reason for its popularity is that it is a conciliatory book. ($2.50)

Life of Prayer in a World of Science

By William Adams Brown. Not a devotional book, but something better: it helps to make devotional living possible to reasonable people. ($2.25)

"Our Asiatic Christ"

By Oscar MacMillan Buck. Deals with India, who, with the rich heritage of her past, faces confusedly the new day. Jesus is seen as meeting her need. ($1.25)

What Is God Like?

By the Bishop of Winchester. Not an attempt at an absolute answer to this question, but some "signposts" to guide the thought, especially of the young, as they consider the question. ($1.50)

The Marriage Crisis

By Ernest R. Groves. Our greatest social problem under the searchlight. A book for husbands and wives—and for ministers. ($2)

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By Henry K. Rowe. The life stories of such leaders as Francis of Assisi, Wesley, Calvin, Drummond, Moody and Rauschenbusch—21 stories in all. A rich source for sermons on great religious leaders ($2)

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Sermons by Inge, Barnes, Henson, Newton, Gordon, Hough and others. H. D. McKeehan, Editor. ($1.75)

The Life of Christ

By R. J. Campbell, of the "Little Library of Knowledge" series. (75 cents)

The Romance of Reality

By Beverly Clarke. A fine book of popular science. Full of scientific illustrations for sermon makers. ($2.25)

Varieties of Religious Experience

By William James. New edition. ($2)

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several years ago, although since graduation they had never seen one another. His death seemingly closed the contact. But when the widow's will was probated a few days ago, it was revealed that ample financial provision had been made for Episcopal institutions of Bishop Anderson's diocese. Some of the gifts specified are as follows: Trustees of diocese of Chicago, $135,000; the cathedral of the

Special Correspondence from India

Poona, December 14, 1928.

THE PROSPECT of holding the general committee meeting of the World's Student Christian federation in India was looked upon with some misgiving even by friends of this movement in India. They recalled the reaction against Christianity started in China when the federation held its meeting in that country, and also the recent happenings among the Moslems of Palestine when the International missionary council held its meetings in Jerusalem. It was feared that the holding of a world Christian gathering in India at a time when the Simon commission was touring the country, arousing the nationalist feelings of the people, was fraught with dangers. But contrary to all such forebodings the federation meetings, now in session in Mysore city, have had a welcome in this country such as India alone can give. Mysore is an Indian state under a Hindu maharajah, and it is significant of the traditional good will of Hindus towards the followers of other religions that he has invited the whole federation to his capital and placed at their disposal all conveniences during the days they will be in conference. At the opening meeting of the federation, the maharajah offered a welcome to the delegates in the most cordial and friendly terms. The keynote of his address was the deep unity underlying the apparent differences between religions and the belief that the followers of all religions are engaged in "the quest of the human spirit after God," which he characterzied as "so important, so universal, so heroic, and at best falling so far short of perfect fulfilment, that we have all much to learn one from another."

Hindu Ruler Welcomes Student Christians

* * *

Maharajah's Tribute to Christian Missions

The need for sympathetic understanding and cooperation between different religions was further emphasized by the maharajah, and in this plea he was appreciative of what the teachings of Christ have been doing for India and especially for Mysore state. He said: "A sympathetic understanding has done much already to bring us together. Through the labors of generations of western scholars the ancient languages of the east have been brought to the knowledge of the western world; Sanskrit grammar and philosophy have been placed on a scientific basis; texts have been edited; philosophies unraveled; and the poetry and history and art of India made part of the common heritage. Now Indian scholars, enriching their inborn passion for learning by the methods of the west, have rivaled or even outdone their teachers. Nor would I have you think that we in India are unappreciative of Christianity and the teachings of Christ. For some centuries missionaries, many of them men and women who would have won the highest distinction in their own countries, have commended the teachings of Christ to us, not only in word and writing, and by their own blameless lives, but by countless practical activities for the good of the people of India. My own dominions have been enriched by their most admirable medical and educational work."

* * *

Looking After Friendless Students

The maharajah was also appreciative of the work done by the federation in befriending the Indian students who went to western universities for study. "I am glad to think," said he, "that in so many universities and colleges the members of your federation make it part of their business to watch for the shy and lonely Indian student, and by friendship and understanding to enrich and humanize his experience of life in other countries."

* * *

Seeking to Understand Other Religions

One of the courageous things that the federation did, for which it is likely to be criticized in conservative Christian circles, was to invite to Mysore the best exponents of Hinduism, Islam and Indian religious culture to give from their own points of view their analyses of the religious situation in India. The Hindu point of view was ably presented by Professor Radhakrishnan of the Calcutta university, who, by the way, is immediately proceeding to Oxford as professor of comparative religions. He dwelt particularly on the spiritual and intellectual bases of the Vedanta school of thought in Hinduism, on the line set forth in his well known book, "The Hindu View of Life." In a remarkable paper read by Principal Zakir Hussain of the National Moslem university of Delhi the modern tide of individualism and secularism overtaking India was deplored. He pointed out how this danger, if left unchecked, particularly in India, would be disastrous to the whole world. He pleaded for a unity of religions for stemming the tide of secularism in India and the world and pointed to the contribution that Islam could render in this great task. A Hindu lady, a well known social worker, spoke of the women's movement in India, especially the movements of reform and reconstruction so ably led by Indian women. The analysis of the situation in India from the Christian point of view was done by Mr. K. T. Paul, the Indian national general secretary of the Y. M. C. A. and John Macnicol, the secretary of the National Christian council of India. The delegates to the federation from the different parts of the world could not have had a better background than that afforded by the speakers for discussing the plans and policies of their work in the coming years.

P. O. PHILIP

diocese, $135,000; Western theological seminary, $100,000; Bishop C. P. Anderson, for charitable purposes, $100,000; Diocesan council, $80,000; St. Albans school for boys, $50,000; St. Luke's hospital, $50,000; St. Mary's home for girls, $40,000.

Race Relations Sunday, Feb. 10

The annual observance of Race Relations Sunday, sponsored by the Federal council's commission on the church and race relations, is set for Feb. 10. On this Sunday, each year, many white and Negro ministers exchange pulpits. In Chicago, last February, more than 40 exchanges were reported. Speakers, choirs and visiting delegations pass between churches and other organization on this special Sunday, and interracial study groups seek better understanding.

Another Large Rockefeller Gift for Baptists

Receipt of a gift of two million dollars, perpetuating the name of Mrs. John D. Rockefeller, Sr., has been announced by the Northern Baptist convention. The gift was made by the Laura Spelman Rockefeller foundation, and will be divided equally by the Woman's American Baptist mission society and the Woman's home mission society.

Broadway Temple, New York, Reaches Goal

On the last day of the old year came victory for the Broadway Temple campaign. The goal of $1,500,000 in voluntary gifts was passed, which assures the complete financing of the new $5,500,000 church and community center. Dr. Christian F. Reisner, pastor of the church, has been the moving spirit of the enterprise from the beginning, but announces the church especially indebted to Bishop F. C. McConnell, who gave generously of his time and advice in organizing solicitation among the churches of the New York area. The principal gift was one of a half-million from Mr. and Mrs. Ellis L. Phillips, of New York city. Mr. Rockefeller, Jr., made large gifts to the enterprise.

Annual College of Preachers at Garrett Institute

The general theme considered at the annual college of preachers, which assembled at Garrett Biblical institute, Evanston, Jan. 1-3, under the auspices of the general conference commission on courses of study, was "Preaching Values." Dr. Allan MacRae was the director of the college, and among the speakers were Dr. Lucius H. Bugbee, Pres. G. Bromley Oxnam, Bishop E. H. Hughes, Bishop F. C. McConnell and Dr. Charles W. Gilkey. Various phases of preaching, as "Preaching and Industrial Questions," "Preaching and the Modern Mind," and "Preaching and the New World" were considered.

Ohio Pastors Meet in Columbus

This week, Jan. 21-24, the pastors of Ohio, under the auspices of the Ohio council of churches, are meeting in Columbus, at Memorial hall. Among the speakers are Dr. S. Parkes Cadman, Bishop F. C. McConnell, Dean L. A. Weigle, Prof. A. T. Robertson, Mr. Fred B. Smith, Rev. A. E. Kernahan, Dr. Charles W. Gilkey, Dr. Alva W. Taylor, William Hapgood, John F. O'Ryan and Stanley High. Among subjects given special discussion are international good will, evangelism, interdenominational good will, religious education, the youth community, moral welfare in the home, industrial good will, interracial good will, and town and country church. Music is furnished by a preachers' chorus, led by Rev. Oliver C. Weist, of Columbus. Last February 1,140 ministers representing 20 fellowships came from Ohio's 88 counties to the pastors' convention. Dr. W. H. McMaster is president of the Ohio council of churches.

Dean Fosbroke Is on Year's Leave

Dean H. E. W. Fosbroke, of the General theological seminary, Episcopal institution of New York city, sailed for Havre and Paris Jan. 3, having received from the trustees of the seminary leave of absence for the year.

Universalist and Unitarian Union Discussed

Whether Universalists and Unitarians should form an organic union will be discussed by nationally known speakers of both fellowships at a conference in All Souls church, Lowell, Mass., Jan. 24. "This question is one that has long interested many of our people," writes Rev. Lorenzo Case, of First Universalist church, Lowell, president of the conference. "Some are heartily in favor of the union. Others are as heartily opposed."

New York Y in Annual Dinner

The annual dinner of the Y. M. C. A. of the city of New York was held on Monday evening of this week, at the Waldorf-Astoria hotel. Dr. Robert Norwood, of St. Bartholomew's church, and

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REV. JAMES McGEE, *First Baptist church, Flint, Mich.*

"The book gives us the very best of both the classic and the newer hymns."
REV. L. W. MOODY, *United Church, Alexander, Iowa*

"You have eliminated all the rattle and claptrap, without quenching the spirit of enthusiasm."
REV. R. W. MERRIFIELD, *Rosedale Congregational church, Kansas City, Kan.*

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Fred W. Ramsey, general secretary of the national Y council, were special guests of honor.

To Promote Jewish-Christian Relations

A gathering of representative Jewish, Catholic and Protestant men and women is being planned by the committee on good will between Jews and Protestants of the

Special Correspondence from Japan

Sapporo, December 19, 1928.

LICENSED prostitution in Japan met its first decisive legal defeat last week when the prefectural assembly of Saitama, near Tokyo, unanimously passed a resolution providing for the gradual abolition of this evil in that prefecture. The practice will become dead automatically in Saitama prefecture upon the expiration of the present licenses. The reason advanced for the step was that the custom is incompatible with the enlightened civilization and the spirit of the "Showa" era. Vice quarters have in the past been extremely prosperous in Japan, but in recent years, thanks to the developing moral consciousness of the people and the activities of such anti-vice organizations as the "Purity league" and the Woman's Christian Temperance union, their prosperity is declining. A concentration of the combined forces of several reform agencies in Saitama prefecture over a period of two years has been largely responsible for this signal victory. Mrs. O. Kubishiro, general secretary of the Japan W. C. T. U., says, "The institution of the licensed quarter is now under the ban in two prefectures in Japan and other sections of the empire will soon follow their lead."

Licensed Vice Sees "Handwriting"

* * *

"Salvation Army" Yamamuro

The modern world may well look to a small but mighty man in Japan, Commissioner Gumpei Yamamuro of the Salvation Army, as one of its greatest leaders in moral progress. In the campaign against vice and prostitution his voice is both thunder and lightning. The December number of the magazine "Purity" contains a letter from Yamamuro addressed to both operators and inmates of brothels. He calls on operators to heed the demands of a modern age and to cease participation in what is the world's worst form of slavery. He urges girls in these institutions to take advantage of the newly enacted national laws providing a means of escape for those who will report to the nearest police box and make known their desire. Indebtedness to masters has in the past been the means of holding young women in bondage, but by arrangement with the officers of the law these debts may be paid at a later date and need no longer postpone the right to freedom.

* * *

The "Showa Era"

The attitude of the Japanese government toward licensed vice changed decidedly in 1926 with the passing of the legislation mentioned by Commissioner Yamamuro. The entire empire is now alert as never before to many of the evils rampant in her social life, and everywhere social organizations and newspapers are vigorously urging moral reform. Such is the spirit of the "Showa" era (the Age of Enlightened Peace). . . . Now after one year of mourning for the departed Emperor Taisho and another year of feverish preparation for the ancient and magnificent enthronement ceremonies, Emperor Hirohito has been formally exalted to the throne of Japan, the 124th ruler in a dynasty dating back beyond the opening of the Christian era, the oldest reigning house extant today. In the reign of the present emperor's grandfather, the celebrated Meiji-Tenno, Japan joined the modern march of history by becoming a constitutional monarchy, though of a distinctively Japanese character. The empire in the hands of Emperor Hirohito seems destined to continue the advance in ways moral, cultural and material, and the prayers of all good citizens are with him. It is worthy of note that the forces of moral and spiritual uplift are, with the approval of the imperial household, acquainting the Japanese people with the following significant facts. (1) In the enthronement ceremonies just concluded the empress for the first time in history publicly participated with the emperor in jointly assuming the responsibilities of imperial leadership; prior to the reign of the present emperor's father concubinage was the accepted means of promoting the royal lineage. (2) The emperor and empress in their home life represent the noblest ideals of mutual esteem and conjugal fidelity. (3) Both the emperor and empress are abstainers from all forms of stimulants and narcotics. Excellent use is being made of these examples of consecrated leadership before the minds and hearts of the Japanese masses. In one rural section the local Methodist church had 30,000 handbills printed, announcing these facts, together with appropriate Christian sentiments in recognition of the enthronement, and these were broadcast throughout the community with good effect.

* * *

A Social Creed For the Churches

Japan is looking forward, and Christianity is in the vanguard of leadership. The National Christian council, composed of 41 Protestant churches and evangelistic bodies, has adopted a social creed as the epitome of the ideals and goals of Christian work in the flowery kingdom. Calculate the ultimate far-reaching effects of the following principles upon the life of this non-Christian land:

"Setting up as our ideal a Christian social order in which God is reverenced as Father and humanity is interrelated as brothers, we purpose to realize the love, justice, and fraternal oneness manifested by Christ.

"We are opposed to every kind of materialistic education and materialistic system of thought. We reject all social reconstruction based on class struggle and revolutionary methods. We are likewise opposed to reactionary oppression. Moreover taking measures for the extension of Christian education, we pray that many leaders will arise from among us who will pour their lives into the solution of social problems.

"We maintain that making the life of Christ a living force within organized society is the only salvation for the present distress. We believe that wealth is a God-given trust and that it should be offered up for him and for men.

"In conformity with these ideals we advocate the following matters:

"1. Equal rights and equal opportunities.

"2. Non-discriminatory treatment of nations and races.

"3. The sanctity of marriage, equal responsibility of both men and women regarding chastity. The improvement of home life.

"4. The betterment of the status of women in the educational, social and industrial world.

"5. Respect for the personality of the child, and the prohibition of child labor.

"6. The enactment of a law mak-

(*Continued on page* 126)

"What one man, who believes himself a sample of his age in America, thinks on certain religious topics, as a sort of index to the drift of popular opinion."

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The Drift of he Day

By BURRIS JENKINS [$2.00]

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Federal council, to be held in Earl hall, Columbia university, Jan. 30, 31. The membership of the conference will consist of 50 persons from each of the religious groups represented. Three major topics will be discussed: Vocational adjustments

Special Correspondence from Chicago

Chicago, January 12.

THAT Chicago needs political redemption seems generally to be agreed; but there is wide difference of opinion as to an effective plan of salvation. Silas H. Strawn, prominent Chicago attorney, and a group of leading business men, propose an unofficial citizens' committee to administer the affairs of the city government, the sanitary district, and the Cook county board. The proposal is to draft the best experts from the great corporations—engineers, auditors, legal experts, financial advisers, etc.—and place them, under the supervision of some competent administrator, in strategic positions in these various governmental bodies. The corporations would save enough through the elimination of waste to compensate them well for the services thus donated. Moral pressure would be used with the mayor and others to gain their acceptance of the plan. State's attorney John A. Swanson and his first assistant Frank J. Loesch, however, together with very many others, feel that the pay roll and contract scandals of both the city and sanitary district, together with the entire profitable alliance of politicians and criminals, must be investigated and the guilty indicted and punished. They feel that to accomplish this purpose will do more to remedy evil practices than to follow a course which may bring temporary relief but let the guilty escape unwhipped of justice. For example, literally millions of dollars of taxpayers' money are alleged to have been paid to men on city, county and sanitary district pay rolls, who never did a tap of work. Such criminal misuse of funds ought not to go unpunished. Still another plan is that of the Municipal Voters' league—which does not conflict with the other plans—to elect a strong independent council in February. "A fighting city council," their report says, "can . . . bring up the mayor and his gang with a short turn." It is to be hoped that these political doctors will hold some sort of consultation and agree upon treatment as they apparently agree on diagnosis.

The Redemption Of the City

* * *

Presbyterian Theological Seminary Will Build

It was generally anticipated when Dr. John Timothy Stone became president of the Presbyterian (formerly McCormick) theological seminary that a building program would be gotten under way before a great deal of time had passed. However, it hardly seemed possible even under Dr. Stone's dynamic leadership, that plans so adequate and well matured as those which have just been announced could be prepared in the few months in which he has been at the helm. The time is appropriate. The seminary this year celebrates its centennial, having been founded at Hanover, Ind., in 1829, from whence it moved to Chicago in 1859. As part of the centennial celebration the seminary is launching a building program which will add 14 new structures, replacing practically all the present buildings except the Virginia library, a beautiful example of Greek architecture, and involving an expenditure of $3,000,000. All the new buildings will be of English college gothic, in Indiana limestone. A beautiful chapel, with tower, will be the central feature of the quadrangle and will dominate the entire campus. A commons, a class room building, a gymnasium, three dormitories, apartments for the president, dean, faculty, married students, a residence for missionaries, general offices and a power plant are among the buildings included in the plan. The whole is laid out in a beautiful quadrangle occupying two full city blocks. Dwight G. Wallace is the architect.

* * *

Baptist Ministers' Retreat

The word "retreat" in the above caption is a noun, not a verb. The annual Illinois Baptist pastors' retreat was held this year with the First Baptist church, Taylorville, Ill. The headliner on the program was Prof. A. T. Robertson, of Southern Baptist theological seminary, who gave an interesting series of expositions of 2 Corinthians, 2:12-6:10, under the title, "Paul's Exultation in Preaching." A new feature on this year's program was a 15 minute worship service at each session conducted by Rev. Norris L. Tibbetts, pastor of Hyde Park church, Chicago. It gave many of the pastors a new insight into the possibilities and values of a well ordered and worthy service of worship. It was my privilege to give an address and conduct a discussion on "The Problem of Comity in the Small Community." The speaker took the position that churches ought to be located on the basis of the religious needs of the community rather than with a view to having any particular denominational or sectarian view represented. The discussion was animated; four speakers were on their feet demanding to be heard when the hour closed; wide difference of opinion was expressed. But what interested me was that, in this Baptist gathering, no one offered the time-worn contention that the Baptist denomination has a distinctive message which it must be free to take anywhere.

* * *

And So Forth

"Porgy" and "In Abraham's Bosom" are enjoying remarkable popularity in Chicago. Encouraged by this success, the Cube theatre, organized last February by students at the University of Chicago, is offering a group of plays of Negro life by Negro players over two week-ends. The reportory is made up of plays by Eugene O'Neill and Paul Green. . . . The Gary Memorial M. E. church, Wheaton, was destroyed by fire Jan. 8. The damage is estimated at $225,000.

CHARLES T. HOLMAN.

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Historical Geography of the Holy Land, G. A. Smith ($6.00)
Students Hist. Geography of Holy Land, W. W. Smith ($2.00)

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Dictionary of Religion and Ethics, Mathews and Smith ($3.00)

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General Booth Defies Salvation Army Council

Seven members of the high council of the Salvation Army visited Gen. Bramwell Booth, whom the council believes should be superseded by a younger head, and brought back to the council a report indicating that the general is quite feeble in body, and of weakened mental powers. In the meantime, General Booth defied this move of the council. "Why should I retire?" he asked. "What guarantee have I that I would be replaced by one who would seek first and foremost to maintain the principles of the Salvation Army? It amounts to nothing less than compulsion. My leadership at the moment may not be what it was. But I am responsible before God for the well-being of this great organization." But General Booth's resistance will probably prove of little avail, as the latest reports indicate that the council, on the basis of the committee's reports, has voted the general "unfit." Several names are mentioned for leadership of the army, among them Commissioners Higgin and Hurren and Commander Evangeline Booth. The vote of the council was overwhelmingly in favor of the general's retirement. Most of those who supported him were members of his family.

The Congregationalist Absorbs Missionary Magazine

The Congregationalist, of Boston, is extending its list of readers this month by a merger which brings the American Missionary magazine and the Congregationalist together. The last weekly issue of every month will be the American Missionary number of the Congregationalist. This issue will be attractively illustrated and will serve the special interests of home missions, education and the ministry as effectively as possible.

Mrs. Helen Barrett Montgomery Honored at Newton Institution

Mrs. Helen Barrett Montgomery recently gave addresses on missions at Newton theological institution, where a new chair of missions is being endowed in her name. During her visit to the institution a reception was given her at the home of President Herrick.

Lay Corner-Stone of Metropolitan Church, Toronto

On Saturday, Dec. 15, the corner-stone of the Metropolitan church, Toronto, was laid with due ceremonies. The minister, Rev. W. H. Sedgwick, presided, the province of Ontario being represented by the premier, Hon. G. Howard Ferguson. The ex-moderator of the United church, Dr. Endicott, had part in the services.

The Churchman is 125 Years Old

The first issue of the Churchman's Monthly Magazine was published in New Haven, Conn., in January, 1804. In March, 1827, the Episcopal Watchman took over the magazine, and that journal, in turn, transferred its existence in 1833 to the Churchman. Among the editors of the journal through its long period of existence were John Henry Hobart, John C. Rudd, George W. Doane, William Croswell, E. E. Beardsley, Samuel Seabury and Henry N. Hudson. The present editor is Dr. Guy Emery Shipler. An anniversary number of the Churchman is soon to be published. In an interesting editorial notice of this unusual event, the editor makes this statement of one outstanding purpose of the Churchman through the years: "The Churchman has tried to portray the religion of Jesus on a large canvas, for it believes that Christianity must touch life at its every point and that nothing human is alien to the mind of the Master."

The Enlarged Simpson Chapel, Washington, Dedicated

The enlarged chapel of the Methodist building, Washington, D. C., was formally dedicated Jan. 16, as the Bishop Matthew Simpson Memorial chapel. Bishop W. F. McDowell officiated, with Dr. Clarence True Wilson, of the board of temperance, giving an address on "The Life and Work of Bishop and Mrs. Simpson."

JAPAN CORRESPONDENCE

(*Continued from page* 124)

Sunday a public rest day (with the expectation that wages will be paid).

"7. The abolishment of the system of public prostitution and the complete regulation of all similar trades.

"8. The promotion of national prohibition.

"9. The enactment of a minimum wage, peasants' welfare and social insurance laws, and legislation and equipment promoting public hygiene.

"10. The encouragement of producers' and consumers' cooperative associations.

"11. The establishment of a suitable agency to attain harmonious relations between employes and employers.

"12. The diffusion of a thorough education for working people and the enactment of a reasonable working day.

"13. The enactment of a higher progressive tax rate for incomes and inheritances.

"14. The limitation of armaments, strengthening of the world court of justice, and the realization of a warless world."

T. T. BRUMBAUGH.

BOOKS RECEIVED

The Ghetto, by Louis Wirth, U. of C. Press, $3.00.
Recent Social Changes, by William F. Ogburn. U. of C. Press, $3.00.
One Thousand Sayings of History, by Walter Fuller. Beacon Press, $5.00.
Selected Articles on National Defense, compiled by Julia E. Johnsen. H. W. Wilson Co., $2.40.
The Pageant of America. Vol. X. American Idealism, by Luther A. Weigle. Yale University Press.
Pentecost, a Renewal of Power, by B. H. Brown. Doubleday, Doran, $1.50.
Procession, by Fannie Hurst. Harpers, $2.00.
First Love, by E. M. Delafield. Harpers, $2.50.
The Founding of Western Civilization, by George C. Sellery and A. C. Krey. Harpers, $5.00.
The Well of Loneliness, by Radclyffe Hall. Covici Friede, $5.00.
The Blessing of Azar, by E. V. Gazella. Christopher, $2.50.
Commentary on the Four Gospels, by David Smith. Doubleday, Doran, 3 vols., $10.00.
Star Island Lectures on Some Applications of Psychology to Life, by Robert James Hutchinson. Committee on Religious Education, 25 Beacon St., Boston, $.50.

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